THE CHURCHMAN.

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POETRY.

For the Churchman.

THE SIGN OF THE CROSS.

Yet will we not conceal the precious cross,
Like men ashamed; the sun with his first smile
Shall greet that symbol crowning the low pile;
And the fresh air of incense-breathing morn
Shall wooingly embrace it; and green moss
Creep round its arms through centuries unborn.

Wordsworth.

Pray tell me, is yon classic dome
Hemmed in on either flank,
Designed for God's or mammon's home,
A Temple or a Bank?
And tell me why to human eyes
No outward signs declare,
If it be house of merchandise,
Or holy house of prayer?

The Hindoo pagod's towers are gay
With flaunting banners set,
And crescents in the sunbeams play
On mosque and minaret:
As by the synagogue I went
But yesterday, I saw,
Conspicuous in the pediment
The tables of the law.

But who shall say of this unique
With what it has to do,
Or Catholic or heretic,
Or Pagan, Turk, or Jew?
Or that new pantheistic sect
Whose creeds with all accord,
And worship with a like respect,
"Jehovah, Jove, or Lord?"

Look up to yonder neighboring spire,
And see it written plain,
The shape that most the town admire,
Is, like its name, but *vain*.
The cross is still a stumbling block,
And noisy Gushfords vaunt
That nothing but your weathercock
Is purely Protestant.

Oh, why should Christian men so fear
To lift on every shrine,
The symbol to the soul most dear,
Faith's sure and steadfast sign;
That moves not while the vanes are whirled,
The sport of every breeze,
As fickle as this fitful world,
Or fancy's vagaries.

There were some reason on their side,
If those same cocks could crow,
As often as is Christ denied
By those who meet below;
Or could they warn the moving mind
'Twixt passion tost and doubt,
Of their unrest whom every wind
Of doctrine veers about. †

COMMUNICATIONS.

For the Churchman.

REVIEW.

Past and Present. By Thomas Carlyle. Printed London. Reprinted Boston: Little & Brown. 1843.

(Continued.)

He began with "Cagliostro." This gave him the notion of a "Perfect Quack." His "French Revolution" is the strife of "Perfect Quackery" against the "Earnest Man" in "Ideal." Yet Mirabeau and Danton are sorry heroes, sorry images of the "Earnest Man." And we believe he felt that to be "Earnest" was not enough for the "Idea" of a "Perfect Man." Then in his "Hero Worship," as we have noted, came another element of "Reverence" "that man must be worshipped by man:" upon this we have made our remarks, and shown how near it comes to the Grand Truth of Christianity, the "Incarnation." In "Past and Present," are further elements still closer and closer advancing towards Faith. Those, for instance, "that formulas," stated and habitual modes of reverential thought, are not without their use; that "there is a true and heavenly conservatism;" that "there is a need of Supernatural and heavenly guidance;" and lastly, what as Christians and Churchmen we most appreciate, "*That all labor and sorrow is of its nature divine;*" and that "*man, to be true, must deny self and renounce it.*"

Translate these, Thomas, into the language of that book thy mother taught thee; and take for their interpretation into practical working, the practice of the Universal Church instead of the Presbyterian tradition in which thou hast been mentioned, and thou art not far from where we wish thee to be. With the thirst that is upon thy soul for the "Supernatural," seek to that one "supernatural fact," that lies at the bottom of all religion; the lifespring of the spirit of Earnestness and Truth thou dost so admire, and then—thou shalt no longer be as an infant new-born, unfed; having in thee a desire far outreaching, and forcing thee instinctively onwards, with unutterable longings for that which, being Spiritual and Supernatural, is yet Real. Then wilt thou no longer plague thyself with mere subjective reality, and strive to project it upon the souls of thy fellow men; because thou knowest thy desire to be Real and feelest that their actions imply Unreality. What this is, we could tell thee upon paper, and probably thou dost already guess at our meaning; but paper is not the medium between one man's soul and another. Go to a Churchman—(we do not say a Christian, Christian is a vague name in these days; thou thyself art *a sort of Christian*)—and ask him, "What means this?" and he will tell thee. Then ask him, "Dost thou believe?" and he will tell thee, "Yea." For only by the voice of *living man* evidencing his faith, to his fellow man is this sort of truth declared. And then, Thomas Carlyle—think upon it.

The book consists of four parts: The "Proem," in which the evils of Society are set forth; the "Ancient Worker," from which we shall extract the most; the "Modern Worker;" and the "Horoscope," or prophesy of the future.

From the Proem we shall quote a passage upon "Guidance," which to us is very significant. The first part of it is a whimsical protest against that notion so common of late years, "That the world is carried on without the direct interference of Almighty; or in fact without his interference at all, by laws of Nature, so contrived as to meet every emergency; a doctrine which we look upon as part of the False Doctrinal system of the age equally derived from Epicurus, John Locke, and Arminius,—three worthies with whom we have but small affinity, since we have learned what "Power" means, and have thought upon that text, "in Him we live, and move, and have our being." The second clause the reader will see is a strong declaration of the necessity of a "Guidance" supernaturally constituted, and yet still upon the Earth; a fact that we, as Churchmen and ministers of the Church, lay down as the groundwork of all. Yet on second thought, before we quote this passage, we shall extract another, which to our mind is an illustration of it, and *seems* to say, there is such a thing as "Sin" in the world.

"Such a sphinx is this life of ours, to all men and societies of men. Nature, like the sphinx, is of womanly-celestial loveliness and tenderness; the face and bosom of a goddess, but ending in claws and the body of a lioness. There is in her a celestial beauty,—which means celestial order, pliancy to wisdom; but there is also a darkness, ferocity, fatality, which are infernal. She is a goddess, but one not yet disimprisoned; one still half-imprisoned,—the articulate-bodily still cased in the inarticulate-chaotic. How true! And does she not propound her riddles to us? Of each man she asks daily, in mild voice, yet with a terrible significance, "Knowest thou the meaning of this Day? What thou canst do To-day, wisely attempt to do."

Nature, Universe, Destiny, Existence, howsoever we name this grand unnameable Fact in the midst of which we live and struggle, is a heavenly bride and conquest to the wise and brave, to them who can discern her bequests and do them; a destroying fiend to those who cannot. (P. 7.)

We can go over this passage, sentence by sentence, clause by clause; and so far as there is any truth in it, we can see a higher truth more plainly asserted in the Holy Scriptures; in the doctrines of "Original Sin," the "Divine Origin and Fall of Man," the "New Heavens and New Earth that are to be," "the World a state of Probation and Battle," "Eternal Happiness possible," and "Eternal Misery" for those unvictorious, and "The duty of the day man's sole concernment." The riddle we have answered unto *Us*, a riddle not now for the first time started, but uttering and propounding itself alike to the rude Indian amid the forest trees whose growth his remotest fathers had not seen, and to the patriarch Job on the wide extended plains of the East. This riddle we have answered unto *Us*. "God sent his Son into the world that man should have eternal life through Him." "Hero Worship," then, we say, is the worship of Him, the Incarnate God; True "Guidance," the guidance he has vouchsafed to the Church on earth, or that which springs from it; the labor and sorrow which is "Godlike and Divine," and imparts to all labor and sorrow of its nature, His Labor and Sorrow, which even Carlyle sees and confesses so to be, the labor and sorrow which the Eternal Word stooped from God's throne to fulfil and to endure.

"Oh labores et dolores
Filii, quam inclyti!"

We go on now with the above alluded to extracts,—Arminianism.

"Nature in late centuries," says Sauerteig, "was universally supposed to be dead; an old eight-day clock, made many thousand years ago, and still ticking, but dead as brass,—which the Maker, at most, sat looking at, in a distant, singular, and indeed incredible manner: but O I am happy to observe, she is every where asserting herself to be not dead and brass at all, but alive and miraculous, celestial-infernal, with an emphasis that will again penetrate the thickest head on this planet by and by." P. 27.

Again, of "Guidance" out of man, wise enough to guide man, that is to our notion Supernaturally constituted, same page.

"Indisputably enough to all mortals now, the guidance of this country (England) has not been sufficiently wise: men too foolish have been set to the guiding and governing of it, and have guided it *hither;* we must find wiser—wiser, or else we perish! To this length of insight all England has now advanced; but as yet no farther. All England stands wringing its hands, asking itself, nigh desperate, What further? Reform Bill proves to be a failure; Benthamee Radicalism, the gospel of 'Enlightened Selfishness,' dies out, or dwindles into Five-point Chartism, amid the tears and hootings of men: what next must we hope or try?" &c.

To the same effect on p. 66: "I say, it is incalculable what a change has introduced itself into human affairs! How human affairs shall now circulate every where not healthy life-blood in them, but, as it were, a detestable copperas Canker's ink, and all is grown acrid, divisive, threatening dissolution; and the huge tumultuous Life of Society is galvanic, devil-ridden, too truly possessed with a devil."

This, with many other passages we might quote, shows his apprehension of the state of Society in England as radically diseased; an apprehension, we fear, but too true. The date of its origin, he makes to be the reign of Charles the Second; which he calls very truly, we think, "a settlement to govern henceforth without God, with only some decent pretence of God." The Churchman who is conversant in Church history need only ask himself, "what necessary element of society was at that period, and has been since, rendered as far futile as it could be made, without being utterly destroyed? and at once he would say, "the Church"—crippled and overloaded by the influence of the Aristocracy, deprived some twenty years after of her self-regulating power, and from that time till within twenty years made, as far as her Heads and Governors are concerned, (except by the unavoidable grace of God,) a refuge for the lazy and the stupid of their children. Is not this a coincidence? Let him then think of the Church arising now in the hour of need, to greater strength and a tenfold influence; and he perhaps will have a suspicion that, while Carlyle's representations of the state of society may be true, still the true remedy is not the "Gospel of Earnestness" as promulgated by Thomas Carlyle.

For merely to say, "Be ye earnest, be ye noble," is not a very efficient cure. But his sense of this is small, and as he applies it, shows the way in which the "Gospel of Earnestness" may be made available. Two remedies he proposes or prophesies, for we pass by the mere talk about "Corn law abrogation," "Teaching-Service," "Bridge for emigration;" things which must be done, and the necessity for which any mere talented man might see; but which, as Carlyle does see, are not radical, only lop away the branches. We have said that our remedy is a "Church state-free," a "Church unincumbered by patronage, a Church guiding and governing itself." This we think to be the Radical cure; and toward this we think that matters are moving in England. Towards this, and if not—towards an acknowledgment of the Pope's Supremacy a spiritual Feudalism. These we think are the only things for England and the Church-of-England in these days; the only alternatives: but to remain as she has been since the days of that phlegmatic Dutchman, William the Third, is impossible. And which source of these she may choose: in the Church alone we see for England the only radical healing. This is our notion, and what is Carlyle's? Why in truth it comes very nigh our own. It is a PRIESTHOOD and an Aristocracy: as for the latter clause, Republican as we are, we are not very slow in yielding to Thomas Carlyle's aristocracy, which is merely the "governance of weight and worth and character," an "Aristocracy," or "Governance of her Best," that may be seen in any thriving New England village.

For his "Priesthood," it is a curious kind of matter; and yet even this verbal acknowledgment gives strong hope of his progress. He thinks that it is a necessary thing, and so do we,—but we apprehend there is some difference between us as to the meaning of the term: He sees it outwardly as a sort of universal human nature, feels the unavoidable necessity of it, as a fact too; but we apprehend *we* have a little clearer notion than he, of the internal or generating cause, and of the external or final cause of it, and perhaps also of its operations upon society and the individual man: and yet is it most encouraging to us to hear him dilate upon Our Function in this way:

"More touching still, there is not a hamlet where poor peasants [*we have no peasants in America, Thomas*] congregate, but by one means or other a Church-apparatus has been got together,—roofed edifice with revenues and belfries; pulpit, reading-desk, with Books and Methods: possibility, in short, and strict prescription, that a man stand there and speak of spiritual things to men. It is beautiful;—even in its great obscuration and decadence, it is among the beautifullest, most touching objects upon the earth. This Speaking Man has indeed at times wandered terribly from the point; has, alas! as it were, totally lost sight of the point: yet, at bottom, whom have we to compare to him? Of all public functionaries boarded and lodged upon the Industry of modern Europe, is there one worthier of the board he has? A man even professing, and never so languidly making still some endeavors, to save the souls of men: contrast him with a man professing to do nothing but shoot the partridges of men! I wish he could find the point again, this speaking one: and stick to it with tenacity, with deadly energy,—for there is need of him yet! This speaking Function, this of Truth coming to us with a living voice, nay, in a living shape and as a concrete practical Exemplar; this, with all our Writing and Printing Functions, has a perpetual place." P. 242.

This last sentence, to Churchmen like ourselves, is very significant. Indeed, the whole passage, to any one with Church principles, is a most remarkable one; especially when he bears in mind the sort of person from whom these approximations come. We had intended to quote the other passages, in illustration of the matters of this last sentence; but from a sense of Reverence we shall refrain. The fault in Thomas Carlyle's Philosophy is this,—that the feeling, and inward (subjective they call it) outreaching after certain objects, this he believes "Real:" but believes no outward (*objective*) Real Existence corresponding to the inward Idea to exist. We as Churchmen say, that "Church-facts," i. e., the Facts of the Gospel as truly seen by the Church; not as denied, falsified, be-misted by Sectarian apprehension, that there are outward realities existing *objectively*, that do correspond to and alone satisfy *all* the subjective outreachings of the Human Soul after Reality of thought and high-mindedness in action. This we have ourselves felt. Yet though we shall not quote these passages, nor violate the respect due the religious man who reads this paper, by what we would count blasphemy, and we believe little less; the priesthood, we will yet say, of Thomas Carlyle; a priesthood that, according to him, embraces *that in all ages* is "The Priesthood of Men of Genius:" and it is not "the devil," and the power of death and hell, that "they are to fight;" but a "*Real New Satan*," &c., &c. We do not say that we sicken of this German jargon,—our stomach in truth feels calm; but our best wishes and hopes are for Thomas, that *he* may sicken of it, else he may find that "the real original devil" is more of an objective reality than he dreams about.

Another passage, "what makes men saints."

"No man becomes a Saint in his sleep. Edmond, for instance, instead of *reconciling* those same contradictory facts and speeches to himself; which means *subduing*, and in a manlike and godlike manner, conquering them to himself,—might have merely thrown new contention and new un-wisdom into them, and so been conquered *by* them; much the commoner case! In that way he had proved no 'Saint' or Divine looking man, but a mere Sinner, and unfortunate, blameable, and more or less Diabolical-looking man. No landlord Edmond becomes infinitely admirable in his sleep."—P. 52.

Nor Hobart either, think we; both must stir about a little, and keep in a small degree awake. However, to come to the manner:

"How then, it may be asked, did this Edmond rise into favor, and become to such an astonishing extent a recognised 'Farmer's Friend?' Really, except it were by 'doing justly and loving mercy' to an unprecedented extent, one does not know. The man, as it would seem, had walked, as they say, 'humbly with God;' humbly and valiantly with God;" struggling to make the earth heavenly as he could; instead of walking sumptuously and pridefully with Mammon, leaving the earth to grow hellish as it liked. How could he then 'encourage trade,' cause Howel and James* and many wine merchants to bless him, and the heart of the tailor (though in a very short-sighted manner) to sing with joy. Much in this Edmond's life is mysterious." P. 53.

Truly, Thomas Carlyle, though pantheist and "Jarman Flossofer," we do like this in thee; this, we will venture to say, is liker the old Gospel of "Deny thyself, take up thy cross, and follow me," and "work while it is day;" which Athanasius and Augustine, foolish fellows that they were, took in a literal sense; than the "New Gospel of Simson and Miller," the Gospel of "Keep yourselves comfortable,† and preach nice sermons."

The consequences:

"Thus much is very plain, and does not change here: Landlord Edmond was seen and felt by all men to have done verily a man's part in this life's pilgrimage of his; and benedictions and outflowing love and admiration from the universal mart were his meed. Well done! well done! cried the hearts of all men. They raised his slain and martyred body; washed its wounds with fast flowing universal tears; tears of endless pity, yet of a sacred joy and triumph. The beautifullest kind of tears,—indeed perhaps the beautifullest kind of thing: like a sky all flashing diamonds and prismatic radiance; all weeping, yet shone on by the everlasting Sun:—and *this* is not a sky, it is a Soul and a Living face. Nothing liker the *Temple of the Highest*, bright with some real effulgence of the highest, is seen in this world." P. 54.

Thomas Carlyle, we differ with you. It is the "Temple of the highest," and not its likeness! We, being under another "Gospel" than that of "Earnestness," have been accustomed to take in a literal sense the passages that say to Christians, "Your bodies are the Temple of the Holy Ghost," and, "ye are the Temple of the living God:" and from the context of these passages we say they cannot be taken otherwise.

To return:

"In this manner, however, did the men of the Eastern Counties take up the slain body of their Edmond, where it lay cast forth in the village of Hoxne; seek out the severed head, and reverently reunite the same. They enbalmed him with myrrh and sweet spices, with love, pity, and all high and awful thoughts; consecrating him with a very storm of melodious adoring admiration, and sun-died showers of tears;—joyfully, yet with awe, (as all deep joy has something of the awful in it,) commemorating his noble deeds and godlike walk and conversation while on earth. Till, at length, the very pope and cardinals at Rome were forced to hear of it; and they, summing up as correctly as they well could with '*Advocatus-Diaboli*' pleadings and their other forms of process, the general verdict of mankind, declared: that he had, in very fact, led a hero's life in this world; and being now *gone*, was gone as they conceived to God above, and reaping his reward *there*. Such, they said, was the best judgment they could form in the case;—and truly not a bad judgment Acquiesced in, zealously adopted, with full assent of 'private judgment' by all mortals." P. 55.

Self-denial and self-renunciation:

"My brother, the brave man has to give his life away. Give it, I advise thee;—thou dost not expect to sell it in an inadequate manner? What price, for example, would content thee? The just price of thy LIFE to thee?—Why, God's creation entire to thyself, the whole Universe of Space, the whole Eternity of Time, and what they hold: that is the price that would content thee; that, and if thou wilt be candid, nothing short of that! It is thy all, and for it thou wouldest have all. Thou art an unreasonable mortal;—or rather art a poor *infinite* mortal, who in thy narrow clay prison here, seemest so unreasonable. Thou wilt never sell thy Life, or any part of thy Life, in a satisfactory manner. Give it then like a royal heart,—let the price be NOTHING,—thou hast then in a certain sense got all for it." P. 204.

The same things, what is true of them, have been said elsewhere in a plainer manner: what is false we leave to its inventors, Satan and Buddha; and to its retailers, Averrhoes, and Spinoza, and Thomas Carlyle.

Another extract upon duty, the feeling that we should live up to the light that is in us:

"Thus does the conscience of men project itself athwart whatever of knowledge or surmise, of imagination, understanding, faculty, acquirement, or natural disposition, he has in him: and, like light through colored glass, paint strange pictures on the 'Rim of the Horizon,' and elsewhere! Truly this same sense of the Infinite nature of Duty is the central part of all with us; a ray as of Eternity and Immortality immured in murky many-colored Time its deaths and births." W. A.

(To be continued.)

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* A fashionable London trinket and toy-shop

† I advise a clergyman in such a case to remain unmarried, if he can be as *comfortable* without a wife as with one.—*Dr. Miller's Clerical Manners and Habits.*

For the Churchman.

FREE CHURCHES.

It was shown in the last communication, that the Free Church System has not failed where it has been fairly tried. Nor has it failed any where, except in a pecuniary point of view. Look at our Mission Churches. The parochial reports will show a large number of baptisms, confirmed, communicants, and Sunday scholars; greater comparatively than any other churches in the city. That they do not sustain themselves is not strange, when those in moderate circumstances, and the poor, driven out from other places, congregate in them. Let the system become universal, and "rich and poor meet together" as God designed they should, and we should witness as high a degree of temporal prosperity, as we now do of spiritual.

The most serious difficulty is in obtaining a church edifice. Give to any minister, a large and commodious place of worship, in a good location, and free from debt; and he would willingly run the risk of gathering a congregation, and of obtaining a support. But how shall he get such a building unless he is permitted to hold out to capitalists the prospect of a good investment, or to holders of lots an increase in their value? Why, let us come back to the Christian principle of free sittings, and men would build churches from Christian motives. There have been periods when it was thought a good work for the rich to found hospitals, and erect churches at their own individual cost. But now, in our excessive dread of the popish idea of meriting heaven by good works, such a mode of providing for the preaching of the Gospel, or for the poor and afflicted, is not thought of, nor suggested. It would be deemed most unparalleled effrontery for a minister, now-a-days, to propose to a wealthy communicant the building of a church at his own expense. There are multitudes able to do it, and who ought to do it, but the duty has never been presented to their minds. They have been asked for only five, ten, or fifty dollars, and been contented to measure the claims upon them, by the apparent estimate of the ministerial applicant for their charity. Once in a while a benevolent individual sees the duty which his preachers fear to suggest, and does it, as in one or two instances reported by the bishop of this diocese, and in a recent one in that of Massachusetts. Let us rise above this miserable system of appealing to self-interest or pride, and ask men to build churches for the good they will do, for the glory of God, yes, and for the saving of their own souls, papistical as it may sound, and we should hear no more of this difficulty. Some of the noblest consecrated piles of the old world, were free-will offerings to God.

It has been objected, that Free Churches are liable to be alienated, and fall into the hands of other denominations, by the intrusion of non-Episcopal worshippers, and their claiming a right to vote. Certainly, however, there must be some legal way of preventing such a result. In point of fact, and experience, the objection lies rather against the old system. The Methodists have never lost a church in this way, but the Congregationalists of New England have lost many; and the only Episcopal Church that was ever alienated to Unitarianism, was gained by the surreptitious purchase of pews, until a majority was obtained. The idea of individual property in an edifice for God's worship, is the very temptation to contend for its possession.

Another objection to the Free Church System, is, that members of the same families are liable to be scattered about in different pews, children separated from their parents, and books or other furniture displaced, and rendered useless to their owners. This, again, in the actual working of the plan, is proved an unfounded objection. Families soon fall into the practice of occupying the same pews, and retain them by courtesy, subject only to the intrusion of transient attendants or strangers, an inconvenience of which none ought to complain. The regular attendants are found in the same seats, for the most part, Sunday after Sunday. The advantage is, that no pew can remain half filled or locked, while strangers turn away, unable to gain admission. There is no contention about pews in free churches, except when they become so full that it is impossible even for Christian courtesy to accommodate. And the longer the system is in operation the better it works, for the attendants learn to know and respect each other's rights.

Nor is there much weight in the objection, that respectable families are liable to be intruded upon by those who are filthy and disagreeable in their persons, or beneath them in standing in society. As a general rule, we find that in our public conveyances, while, if an attempt is made to enforce distinctions it awakens rebellion; yet when all is free, people will observe them naturally of themselves; so that the man in poor raiment manifests no disposition to crowd himself into the circle of the rich and refined. So is it in free churches, and no complaint is heard on this score. Those whose infirmities render it desirable that they should be accommodated with a seat near the chancel, and those who have moved among the educated and refined, but have become reduced, do, indeed, take their places among the best, as it is right they should, but as they cannot do where the pews are rented, while all others fall naturally, and of choice, into places corresponding with those they occupy in society.

W. H. L.

For the Churchman.

ORDER OF COMMUNION IN THE CHURCH.

Mr. Editor,—In these times of the manifest mercy of God, when his grace is awaking the Christian household to a clearer and better sense of the sacredness and saving agency of the Church even to its minutest arrangement, no part of their arrangements has been presented more prominently nor seems to have secured more serious and intelligent thought than the Holy Eucharist. And to minds acknowledging in that sacrament the Divine Presence, and receiving it as containing the power to sustain and invigorate and perfect the spiritual life in the soul that is new-born, nothing precedes in interest a solicitude that the sacrament in all ways may be kept from profanation. As bearing on the subject of the Holy Eucharist, and referring especially to that solicitude for its right keeping, the following letter is sent to you for publication. The letter was written, as its terms purport, by a clergyman of the Church to a gentleman of the Presbyterian society; and by spreading it before your readers, it is hoped that truth may be elicited and unity promoted.

Northern New York.

———, 5th July, 1843.

"*Dear sir,*—Permit me respectfully to address a few words to you on the Order of the Church in reference to her Communion. Your being present at our place of worship last Sunday, and participating in the Holy Eucharist of our Lord given there at my hands, calls me to do this. And,

I. The somewhat received opinion, that any one may in kindness and charity join in the Holy Communion wherever it is administered, if he *profess* to be a Christian and is connected with *some* religious society, *is not held by the Church.*

II. The terms of communion, while affectionate, are yet restrictive and clear. And,

1. She requires earnest and godly sorrow for imperfections and sins: "Repent ye of your sins, or else come not to that holy table."—(*Her exhortation before Communion:* and in the list of sins she reckons *schism.*)

2. She requires Holy Baptism: In all her formularies she places the reception of Baptism before admission to the Supper of her Lord; and there is no given case where she supposes a reversion of the order.

3. She requires the sacred ordinance of Confirmation: "There shall none be admitted to the Holy Communion, until such time as he be confirmed or be ready and desirous to be confirmed."—*Rubric at end of Confirmation Order.*

III. Nor are these restrictive terms of the Church the result of a desire to arrange and maintain a mere distinctive existence. You will do her the justice to mark this ground. She believes that she finds those terms pre-arranged for her, in the Holy Scriptures; and she maintains them, only on the ground of their general necessity *for the salvation of the soul.* You may see that the Church bases her action on this solicitous ground, in that,

1. She urges Repentance, lest "the Holy Communion . . . but increase condemnation." —(*Her exhortation before Communion.*)

2. In that she directs Baptism, for the "washing away of sin;" declaring that thereby the recipient "is regenerate and grafted into the body of Christ's Church."—(*Her order for administering Baptism.*)

3. In that she insists on Confirmation, that the soul may be *fitted* for the Holy Supper: "It is expedient that every person thus baptized should be confirmed by the bishop, so soon after his baptism as conveniently may be; *that so* he may be admitted to the Holy Communion."—(*Rubric in Order of Baptism for Adults.*)

IV. In view then of this restrictive Order of the Church, you may be ready to ask, How I could give the Holy Communion to one, like yourself, ostensibly a Presbyterian? I answer,

1. In countries where the regulations of the Church have been perfected in a good measure, previously to communicating all who intend to partake are obliged to signify their names to the minister; and that at least one day before; so that the whole requirement of the Church may be well understood and preserved. But,

2. As in this country the Church has yet no such rule, every minister is compelled to supply the defect as he best may. And my practice is, (i.) To give the communion *once* to an individual *not* recognized as a parishioner, if he approach with the flock, on the charitable judgment that he is or intends to be all that the Church requires. (ii.) Then, at the earliest possible opportunity, and before a second communion, to effect a mutual understanding of the requirements, and of the relation intended to be maintained. And (iii.) If it prove to be the intention of the one having so communed *not* to observe the Order of the Church, *not* to enrol himself in her fellowship, *not* to submit himself to her supervisional care, then to assure him, though with regret, that, until in the providence of God he be changed, communion in the Church cannot be again allowed.

V. This then, in summary, is the Order which the Church has established to govern all who approach her Communion, viz.:

1. *They are to* Repent.
2. *They must be* Baptized.
3. *They must be* Confirmed.

And in reference to the approach to the communion of one not a parishioner: the elements are *once* administered to him, on the judgment that he is or intends to be all that the Church requires: but immediate inquiry follows, and if it prove that he neither is nor intends to be as the Church requires, he communes no more. And if at the *first* approach the minister *knows* this last disposition to exist, the communion could not be given *once*.

VI. If this Order of the Church in reference to the Holy Eucharist shall not prove *every* way acceptable to you, I am sure your good judgment will determine, that as she has *adopted* it, respect for herself (as the respect of every well-regulated society towards itself should do) requires that she *preserve* it. And if in preserving it she be compelled at times to exclude those whom she would otherwise retain, be assured, she does it with sorrowful reluctance. She holds her blessings in trust for all. She desires all to enjoy them. But as she has been warned that those treasures are blessings only when rightly received; and as she has been taught what right reception is, and in her turn teaches it in her Order; so, when those trusts would be otherwise received, she refuses them; and only out of love, lest they bring "condemnation" rather than bestow "life."

Hoping that this letter may not be dissatisfying to you, and that it may be as kindly taken as it is kindly meant, I remain, with much respect, your friend, ——— ———."

To the Editor of the Churchman.

"BAPTISMAL REGENERATION,—PUSEYISM,—JOHN CALVIN A PUSEYITE."

Rev'd Sir,—The following extracts from the writings of the celebrated individual named above, were made some months ago, for an entirely different purpose from that for which they are now submitted to you. They are now designed to show, that if the doctrines of "Baptismal Regeneration" be a heresy, as is so loudly asserted by the enemies of our Church, John Calvin is among the foremost who has contributed to lead us into it, and is perhaps as much responsible for the mischief it has done, as any writer since the apostolic age, when the apostles first affirmed it.

Massachusetts.

1st. "Baptism is a sign of the entering, wherewith we are received into *fellowship of the Church*, that being grafted into Christ, we may be reckoned among the children of God. Now it was given us of God to this end, that it should serve to our faith with him, and to our confession before men." "It is a token and proof of our cleansing, whereby he confirmeth unto us that all our sins are so defaced, cancelled, and blotted out, that they may never come in his sight, nor be rehearsed, nor imputed. Therefore they which thought that baptism is *nothing else but a mark and token whereby we profess our religion before men*, weigh not that which was the chief thing in baptism." "Paul writeth, that the Church is sanctified of Christ her spouse, and cleansed with washing of water in the word of life. Peter writeth that baptism saveth us; but Paul's will was not to signify that our washing and salvation is perfectly made by water; neither did Peter mean, the cause of salvation, but only the knowledge and certainty of *such gifts to be received* in this sacrament." "By baptism Christ hath made us partakers of his death that we may be grafted into it." "For therefore he hath dedicated and hallowed baptism in his own body, that he might have it common with us, as a most strong bond of the unity and friendship which he vouchsafed to enter into with us, so that Paul proveth thereby that we be the children of God, because we have put on Christ in baptism," and he addeth, "that all they that are clothed with the righteousness of Christ, are therewith regenerate in spirit, *and of this regeneration we have an* EARNEST *in baptism.*"

2. "This also pertaineth to the purpose to know, that is done amiss, if private men take upon themselves the administration of baptism; for as well the distribution of this, as of the Lord's Supper, is a part of the ecclesiastical ministry."

3. "For as circumcision because it was a certain token to the Jews, whereby they were certified that they were chosen to be the people and household of God, so also we now by baptism enter into profession of God, that we may be reckoned among his people." "Whereby it appeareth beyond controversy that baptism is come into the place of circumcision," "wherefore as even the children of Jews were called *a holy seed*, for the same reason, the children of Christians *are accounted holy*." "The covenant is common, the cause of confirming it is common, only the manner of confirming is diverse." "If it is meet that infants be brought to Christ, as he commanded they should be, why is it not also meet that they be received to baptism?"

"But whereas they think it a great absurdity if any knowledge of God be given to infants, I beseech them to answer me, what danger is there if they be said to receive *some part of that grace*, whereof a little after they shall enjoy the full plentifulness?" "When, therefore, the Lord will enlighten with the full brightness of his light, why may he not presently also, if it so please him, send out to shine upon them *some small sparkle thereof*,—not that I mean to affirm that they be endued with the same faith which we feel in ourselves, or that they have altogether like knowledge of faith, *which I had rather leave in suspense*." "Finally, suppose they be baptized into repentance and faith to come, which, although they be not formed in them, *yet by secret working of the spirit of the seed of both, lieth hidden in them*."

5. "They object that baptism is given unto the forgiveness of sins, which when it is granted, will largely make for defence of our sentence, for since we be born sinners, we do even from our mother's womb need forgiveness and pardon. Now, seeing the Lord doth not cut off but rather assure to that age the hope of mercy, why should we take from them the sign, which is much inferior to the thing signified. Infants *have remission of sins given them*, therefore they ought not to have the sign taken from them." "If the Lord will have that washing wherewith he cleanseth his Church to be testified by baptism, it seemeth not rightful that it should want the testimony of it in infants *which are rightfully accounted part of the Church*;" "For if we consider the nature and property of baptism, *it is truly an entrance into the Church*, and as it were a form of admission whereby we are numbered into the people of God, *a sign of our spiritual regeneration*, by which we are born again into the children of God."

For the Churchman.

SOMETHING OF A "PUSEYITE" QUESTION FOR "AN ASSOCIATION OF LAYMEN OF THE PROTESTANT EPISCOPAL CHURCH."

I am always gratified, Mr. Editor, when I see the laity taking an interest in Church matters. It is a good sign. And hence it is, that I rejoice—not indeed in the spirit which originated, but in the result of, the excitement occasioned by the recent ordination of Mr. Carey. "The two doctors" have, in a short time, done more, in an irregular way—shall I thank them?—to make known some of the doctrines of the Church, than could have been done in years by the bishop and all his clergy, the two doctors included, in a regular way. But pray, Mr. Editor, what means this "Protestant Churchman, by an Association of Laymen," which yesterday obtruded itself upon me? Whence came it? What is its object? And against what does it intend to protest? Is it a wild shoot of the great "Protestant Association," formed sometime since in our country, and is it to be altogether a one-sided, left-handed Protestant? Then again, who are the laymen composing this Association? By what authority have they assumed the office of public teachers in theology? And who gave them this authority? Whence the source, and what the length and breadth of their commission? And with what lay instruction do they intend also to confer lay ordination? Can you, Mr. Editor, enlighten me in these matters, for I must confess they puzzle me? Perhaps, however, my difficulties all arise from some rather old-fashioned notions that I have imbibed, and which have kept me a little behind the age. And it is possible that there may be remaining about me some of the influence of my youthful instructions in the catechism. This word catechism recalls me to the purpose for which I took up my pen. In this standard instruction of the Church, and in answer to the question, "What is thy duty towards thy neighbor?" I am taught to say, and here it is,—I want the plain, practical, common-sense commentary of this Association of Layman,—I am taught to say, my duty to my neighbor is to love him as myself, and to do to all men as I would they should do unto me; to love, honor and succor my father and mother; to honor and obey the civil authority; *to* SUBMIT MYSELF *to all my governors, teachers,* SPIRITUAL PASTORS, *and masters; to order myself* LOWLY AND REVERENTLY *to all my betters; to hurt noboby by word or deed.* But I need go no farther. When "the Association of Laymen" have given a fair, practical illustration of these duties, I may propound to them some other matters.

NEITHER PETER NOR JACK.

For the Churchman.

Mr. Editor,—I have delayed for some time troubling you with this communication, hoping and expecting that some one more able and competent than myself to do justice to the subject, would have noticed as it deserves, the course that the Editor of the Courier and Enquirer has seen fit to adopt in regard to the controversy now going on respecting the ordination of Mr. Carey. Why such has not been the case, may be accounted for in two ways: either, that the frequency of such exhibitions in that quarter has caused them to be looked upon so much as matters of course as not to be noticed, or because it is supposed that the well known source from which they emanated would deprive them of any power to do evil. But it should be borne in mind, that how little soever deserving attention for the above reasons, and many others that might be adduced, any thing coming from the author of the articles in question in his private capacity may be, yet as proceeding from the editor of one of the leading journals of this city, and circulated throughout the city and country by the means of its columns, it acquires a power and capacity for evil that it would not otherwise possess. Considered in this last point of view, it is believed that the articles on the ordination of Mr. Carey, published in the Courier and Enquirer of the 27th and 29th ultimo, are particularly deserving the most pointed reprehension and rebuke of this community, as giving notoriety and publicity to the most unwarrantable charges against the individuals therein named.

It was with feelings of the deepest regret and indignation, that those articles were read by your correspondent, feelings shared by many of his fellow citizens, as he has good reason to believe. Regret, that one of the leading journals of this great metropolis, with an extensive circulation and influence, should be controlled by an individual so utterly regardless and reckless of the consequences of what he publishes, as those articles most evidently show their author to be, and indignation that the editor of any paper in this city, with any pretensions to character or reputation, should dare, on the strength of any evidence that had then or since appeared, to charge the bishop and six clergymen of the Protestant Episcopal Church of this diocese, with being engaged in a proceeding, and acting from motives that ought, if true, to drive them not only from the Church, but from the holy office which they by such conduct have polluted, and render them disgraced both as Christians and as men.

That such charges and imputations against these gentlemen are contained in those articles, must be evident to the most casual reader. Take, for instance, the following paragraphs from the Courier and Enquirer of the 27th ult.:

"At that examination (referring to the examination of Mr. Carey) we are sorry to say that the candidate, under the special direction and advisement of Dr. Seabury, pursued a course *little creditable* to a frank and honest Christian, and endeavored to evade giving direct answers to the questions propounded to him, by a resort to a species of *special pleading* which would have been disreputable in our Marine Court, and which was disgraceful in a candidate for holy orders on his solemn examination before the dignitaries of the Church into which he sought admission. It is very evident, that under the advisement and counselling of Dr. Seabury, he sought to *conceal* his real opinions; and it is equally evident that Messrs. M'Vickar, Haight, Higbee, Berrian, and the bishop, were perfectly willing that he should evade direct answers to the questions proposed, by *special pleading*, in order to *avoid giving* the *whole truth*; in apprehension, no doubt, that if fully and faithfully answered, they would not dare to admit him to orders. The whole examination was in fact a farce, *disgraceful* to the parties concerned in it, and *derogatory* to the character and dignity of the Church."

What, I would ask, is the fair meaning and import of the two paragraphs above quoted, but this? That the bishop and his six presbyters knew that they held doctrines forbidden by the canons of their Church, the avowal of which would cause their expulsion therefrom,—that they moreover knew and believed Mr. Carey held like doctrines; that he held the Reformation from Rome unjustifiable; that he received the decrees of the Council of Trent as his standing faith; that he took the Creed of Pope Pius as his creed; that he believed in transubstantiation, purgatory, and the invocation of saints. Yet that, notwithstanding they knew Mr. Carey received and believed all these things in the broad sense of the "Statement," they were determined, at any risk, to thrust him upon the Church. But the bishop not daring, it seems, to take the sole responsibility of committing an act that he knew to be an infamous outrage upon the Church, in the face of the protests of Messrs. Smith and Anthon, got up this mock examination, "this disgraceful farce," as the Courier and Enquirer elegantly terms it, not for the purpose of ascertaining the opinions of the candidate, as is expressly alleged by the bishop, for these, it is assumed, were not only known, but they were known to be decidedly Romish; but to give an appearance of fairness and impartiality to a proceeding that they knew to be destitute of both.

That knowing if the truth should by any mischance come out on this examination, it would be an insuperable bar to the ordination of Mr. Carey, they were determined to prevent it. That in pursuance of this determination, Mr. Carey, under the advisement of the six presbyters, and with the connivance of the bishop, by refusing to answer questions, and, in the language of the editor of the Courier and Enquirer, "*by a species of special pleading that would have been disreputable in our Marine Court, and which was disgraceful in a candidate for holy orders*," attempted to conceal the truth, and palm off opinions that he and they knew he did not entertain

Such are some of the charges found paraded in the editorial columns of the Courier and Enquirer against the bishop and six clergymen of this diocese. And against whom are these charges and imputations made? Against men who have little or no character to lose, or whose lives and conduct have laid them open to suspicion? Not at all. But against those who have been considered the pillars of the Church, men of the purest character, and the most upright lives, the rectors of our churches, our spiritual guides and directors. Are they the mere ebullitions of passion or casual remarks in a private conversation heard by but few, and perhaps forgotten as soon as heard? By no means. They are displayed in the most conspicuous positions in the columns of the Courier and Enquirer, and circulated far and wide throughout the country.

And for what end is it alleged was this gross and barefaced fraud and deception attempted, this disgraceful farce enacted? Was it for the purpose of benefiting or advancing the interests of their Church? Far from it. On the contrary, it was to enable them with impunity to outrage the feelings of their brethren, and in violation of their oaths of office to foist upon the Church an individual whom they knew to be a Papist, and who in receiving ordination was thereby taking upon himself duties and obligations, and binding himself thereto by an oath, which he could not nor intended to fulfil.

It must be borne in mind, that these accusations are made after the direct affirmation of the six presbyters, that, after due examination, in their opinion, the "Statement" did not correctly set forth Mr. Carey's opinions. That the charges against Mr. Carey of "*special pleading*," "*concealing the truth*," "*disgraceful* and *disreputable conduct*," are made directly in the teeth of Dr. Smith's statement, that, whatever might be the doctrinal errors of Mr. Carey, he was a young man of ardent piety, and *utterly incapable of deceit* or *disingenuousness* on *any subject*.

What possible apology or excuse the editor of the Courier and Enquirer can have for his course in regard to this matter, it is difficult to conceive. Here was no political or party excitement to inflame the passions, or dethrone the judgment, and he can hardly be supposed to have been carried away by religious zeal. The most plausible reason that can be given, is, that it was the result of inveterate habit, arising from a long continued practice of rushing headlong into every controversy with very little regard to its merits, or the side he espouses; and instead of argument, overwhelming his opponents by personal denunciation, and unmeasured abuse. For will he pretend, or for a moment expect to make this enlightened and intelligent community believe, that those articles contain nothing disrespectful to the bishop and his presbyters, no imputations upon their motives, nothing more than a warm expression of his disapprobation of their theological opinions?

Will the members of the Episcopal Church, will the pious and moral readers of his paper believe it to be no disgrace, no crime, for professors of religion, members of the Church, their bishops and rectors, to profess conformity to, and receive the emoluments of a Church whose doctrines and tenets they repudiate, and whose very existence they are endeavoring to subvert? No stain upon their character and reputations to engage knowingly and wilfully in a disgraceful farce, to enable them thereby with impunity to introduce into a Protestant Church an avowed Papist? To advise and assist a candidate for holy orders in his attempt by falsehood, special pleading, and other disgraceful and disreputable conduct, to conceal his true opinions on an examination held expressly for the purpose of ascertaining them? Will they believe no moral guilt attaches to an individual, who by "*concealing the truth*," "*special pleading*," and by "*disgraceful and disreputable conduct*," smuggles himself into a Church where he must be guilty of perjury or the grossest hypocrisy? That the writer of the two paragraphs above quoted will attempt to shelter himself under the shallow and puerile pretext, that he meant nothing disrespectful to the gentlemen therein named, is hardly to be conceived. For we will not doubt, but that if it was believed, that the parties implicated were guilty of a tithe of what, by the only fair import of the language used in said articles is charged against them, they would be overwhelmed by the just indignation of an insulted people. And we confidently hope and believe that the author and publisher of such libellous and abusive charges and imputations will receive the reprobation and censure that he so justly deserves.

That these gentlemen require to be defended against accusations of this nature, it is not for a moment supposed; to attempt it would be an insult to this community. Such is not the object of this communication,—neither is it to defend the theological opinions of either of the parties to the controversy, in relation to the ordination of Mr. Carey, or the course that either of them saw fit to adopt in regard to it.

I am a layman, and believe as little in the infallibility of bishops and priests as I do in that of the Pope. I admit that the conduct of the clergy, from the highest to the lowest, is as open to comment and criticism as any other class of our citizens. But I insist, that this right of comment should be exercised in a decent and decorous manner, and that their sacred office, their position, as ministers of God and teachers of the people, should at least protect them from wholesale abuse and vituperation The public press of this country has always been considered the "palladium" of our liberties, and the surest safeguard of our rights and privileges, and without doubt is so, if properly conducted. But how long will it continue to deserve this eulogium, if it is permitted to be made an instrument for blasting the characters and destroying the reputation and usefulness of our purest and most conscientious citizens?

That the press may exercise the beneficial influence that is predicated of it, and remain a blessing, instead of becoming an intolerable curse, assuredly nothing is more indispensable than that it should be conducted by good and wise men. Or if, by any means, vicious or reckless individuals obtain the control of it, that the fear of the indignation of an outraged public should prevent them from from making it the vehicle either of their malignity or their folly.

T. R.

To the Editor of the Churchman.

MONTPELIER, August 15, 1843.

Rev. and Dear Sir,—Allow me to bring to your notice again, the ostentatious announcement of the late *Protestant* schismatic presbyters in your diocese:

"We can regard this only as providential, as though God himself had thus unexpectedly opened a way for the discussion, and perhaps the settlement of great principles, and the consequent power, purity, and prosperity of his Church."

Among the far off hills of Vermont, where the clergy even make but sorry pretensions to theology, and where the laity study almost nothing beyond their Bible and Prayer-book, unless it be a stray number of the Episcopal Recorder, *et id omne genus*, just to keep alive their spiritual-mindedness and abhorrence of Romanism, which are by many considered equivalent terms, such an announcement as that just quoted from "The True Issue for the True Churchman," sounds not a little imposing, I confess. But my object in alluding to it at this time, is to inquire seriously, if such a farcical proceeding is susceptible of having a grave face put upon it, what these men would have the Church, or the world, (for the appeal seems to be more to the world than to the Church,) to understand by their appeal, and indeed their whole proceedings. I, for one, have no reflections to make upon the probable designs of an Allwise Providence in this matter. Men will differ in their views on that subject. Almost all innovators, both in Church and State, have claimed for themselves a special mission. Hence we find Oliver Cromwell praying and preaching, and debating, and conversing, and even cursing, in the cant language which the pharisaical sect of the Puritans have the honor, to some extent, of first introducing into secular use. And Napoleon must be called the "man of destiny." And even Thomas Paine could not be content without arrogating to himself the appellation of the "Apostle of liberty on both sides the Atlantic." And why the authors of the self-styled "True Issue" may not arrogate to themselves the same inspiration, is not for me to say. But whether these men are *sent* "for the discussion and settlement of great principles" in Church polity and doctrine, or to experience in the end one of those disastrous overthrows, which sooner or later falls to the lot of all the self-confident, boastful, and arrogant, who are never "at ease while they behold a greater than themselves," it is not meet here to discuss.

But in all soberness, what do these men mean to be understood as desiring? I say mean to be *understood* as desiring, for I apprehend they do in fact desire the overthrow of the present organization of the Church in the United States. This they would not declare, and possibly would not admit even to their own hearts. But disinterested observers not seldom see the workings of a covert desire, which is not fully apparent in all its parts, even to the heart of the possessor. We have all many secret faults undiscovered even to ourselves. And no sober mind can doubt, I apprehend, that these men do in fact desire the overthrow of the present organization of the Church, if not in these United States, at least in the diocese of New York. But that they are fully aware of any such design, except as a choice of evils, I am not prepared to say. Very likely they may not be aware of any formed purpose beyond what they declare in their pamphlet. And what is the design there avowed? Surely nothing very distinctly. The most one can make of it is, that these men deemed it a duty to *appeal* to the *public* against *their own bishop* in a matter of *mere speculative theology*, in order for what? To prevent an unworthy candidate coming into the ministry of the Church? Surely not; for the appeal comes too late for that. And their conduct all along shows very clearly, that they did not *expect* the bishop of New York to do any otherwise than he did. Indeed, they are men, I apprehend, of sufficient practical sagacity to know, that he could not have done otherwise than he did, without abusing the candidate, insulting the counsel of the majority of presbyters he had called to his aid, and stultifying and disgracing himself in the face of the Church—and all this too, without even the poor consolation, which the authors of the "True Issue" doubtless propose to themselves, that of gaining a temporary eclat from the huzzas of the crowd, ignorant and degraded as they are—and the still more debasing notoriety which springs from the fawning sycophancy of a hireling popular press, where want of principle is only regretted by its disgraceful ignorance and arrogant pretension. They must have known that their bishop, as an honest judge, impartial and independent, and a Christian prelate, meek, humble and teachable, but pure-minded, just, and determined to go where duty called, "if the devils in Worms were as thick as the tiles on the roofs," could not have done less than he did.

I have not been able either to convince myself that these men, champions as they have shown themselves for the "purity" of the doctrine of the Church, would have felt the *same* zeal in the matter of Mr. Carey, if he had manifested the same decided leaning to some of the miserable clap-trap schemes of modern evangelism, or of the ten thousand other new devices discovered by the hundred and one sects, into which modern dissent is severed, as it is claimed he did towards Romanism, or Puseyism. And why? For the best of all reasons, that a flourish of trumpets on *that* side would be of no avail, it could not be made to wake up an echo even. Evangelism, Finneyism, and Burchardism, and Mormonism, and Millerism, are *popular*. But the brutal ignorance, which prevails even among the soi désan scholars of the day, as regards the doctrines really advocated by the writers of the Tracts for the Times, and almost equally upon the most objectionable peculiarities of the doctrines of the Church of Rome, makes it an *easy matter* to blow the masses into a *mad fury* on *these* subjects. But the day of earthly retribution awaits all such attempts. Light is abroad. The masses have been too often *deceived and deluded* by *such* attempts, and they will not always *endure* such *ignorance* and *insincerity*. There is even now getting abroad a feeling of sympathy for the Church of Rome, as an abused sect. *Sensible* men will beware how they *trifle with the public mind*. The masses, although not well informed, are *sincere*, *earnest*, and *honest*, and *they* expect their *teachers to be so too*. There has been too much twaddle, and too much downright insanity upon these subjects.

We cannot then, here in Vermont, but think those reverend doctors got a little excited at defeat, and forgot that they owed any allegiance to the Church, and perhaps suspecting that their counsels did not prevail quite so much as they deserved, made this unmeaning flourish of trumpets, and exposed their own nakedness, and shall I not say ignorance? If there be any rational way of explaining the very singular occurrences at St. Stephen's and subsequently, I hope we shall hear more of the matter; otherwise please commend the subject to its destined end, sudden forgetfulness.

R.

For the Churchman.

THE PRESBYTERIAN.—CONSISTENCY.

Mr. Editor,—I have been sometimes greatly amused and sometimes greatly puzzled, but never astonished, at the tremendous outcry and devious windings of the dissenting press. It seems, in general, to have fallen under some mental hallucination, or, in other words, having attempted to lead certain portions of the community, it has verified what we read, (Matt. 15: 14,) and, being unable to extricate itself from its difficulty, is determined to make itself heard by its discordant wailings. It hears the firm, steady tread of those who walk in the "good old way," and because it cannot turn them aside into the same ditch with themselves, they set to work to throw dirt upon them, although in their impotent struggles to bedaub those whose "eyes look right on," they only sink themselves deeper in the mire.

Now, this state of things troubles dissenters and addles their brains editorial. In their hot haste to overturn and root out "the Church," they forget that they are attacking the body of Christ, (Eph. 1: 22, 23. Col. 1: 18.) They are, like Saul, "exceeding mad," and fall into all kinds of strange dilemmas and inconsistencies. "Whom the gods would destroy, they first make mad."

I sometimes glance over the *Presbyterian*, and being utterly at a loss how to reconcile some of its statements, and since none of my dissenting neighbors are able to do so, I am constrained to apply to you for assistance. You know that two of our venerable "Doctors in Divinity" have afforded a fine opportunity for "the heathen to rage" and for "the people" to "imagine a vain thing," and the opportunity has not been neglected.

The *Presbyterian*, (Vol. 13, No. 30, and third page of the number,) in speaking of the examination of Mr. Carey, says:—"It is singular that no examination of Mr. Carey appears on two points of the Oxford heresy, viz.: Apostolical Succession, and Baptismal Regeneration. Is it possible that even Drs. Smith and Anthon held these inexpressible puerilities?" Here the *Presbyterian* endorses language and calls the claim to "Apostolical Succession" an "inexpressible puerility," while on the first page of the same number, we find endorsed this language: "And as our prelatic friends seem to calculate largely upon the very boldness with which they represent their Church as the only body which even pretends to possess this ministerial succession from the Apostles, 'the only body, therefore, which can be certain that they have the true word and sacraments to give unto the people,' it may be well to show that, however deficient we may be thought in our arguments, we come not behind the very chiefest (!) in the confident assertion of our apostolicity both in our ministerial and in our doctrinal succession." "Is it possible that even" the Presbyterian "holds these inexpressible puerilities?"

Now, Mr. Editor, how am I to reconcile the above passages? Call "Apostolical Succession" an "inexpressible puerility," and in the same breath assert that the "very chiefest" (!) are not before them in their claims to the same. Out upon such nonsense. The claim set up to the "doctrinal succession" is equally mystical. What is the doctrine of Presbyterians? Is it contained in their formularies? "The larger Catechism established by the Assembly of Divines at Westminster," and the "Saybrook Platform," both teach "Baptismal Regeneration," and it is here called an "inexpressible puerility." Therefore, since their creeds teach this "regeneration," and since it is an "inexpressible puerility," Presbyterians hold, as an article of faith, an "inexpressible puerility."

Now, the same number of the Presbyterian from which I have drawn these lucid and harmonizing declarations, states, (page 3d,) that discussions that tend to a *change* in the confession of faith, have been had before both the Old and New School Assemblies. What, Presbyterians change their faith! I thought they had a "doctrinal succession" from the Apostles. The faith taught by the Apostles does not change, but Presbyterian faith does, for its believers do not hold to the faith of their fathers, they have what Drs. Smith and Anthon so felicitously term a "*changeling faith*" consequently it is not Apostolic.

Again, the first paragraph that I quoted, not only calls Apostolical Succession and Baptismal Regeneration inexpressible puerilities, but terms them points in the "Oxford heresy." Are Presbyterians Oxford heretics? Most assuredly, if we judge them by their standards, for they teach "Baptismal Regeneration," and here the "Apostolic Succession" is claimed with a "confidence of *assertion*" beyond "the very chiefest;" therefore Presbyterians, by their own showing, are Puseyites.

Now to crown all this medley of confusion and contradiction comes the most consummate ignorance. The merest tyro of a Churchman would be ashamed to put down these two points of doctrine as having originated with the late Oxford writers. Does not the erudite *Presbyterian* know that the Church has *always* held these doctrines, and that every true Episcopal clergyman in the United States firmly believes that his commission is derived directly from the Apostles? If he does not, it is time that he did.

The same number of the above named paper, endorses a remark implying censure upon Drs. Smith and Anthon for serving under the banner "*of evangelical truth—Apostolic order*." If it would hoist the same banner, and act accordingly, it would not be compelled to spend so much breath in defending absurdities, and in vilifying Christ's Church.

G.

To the Editor of the Churchman.

Rev. and Dear Sir,—The following letter to Gen. Sanford, with the subjoined statement, speak for themselves. Will you please to publish them?

Very truly yours,
E. Y. H.

NEW YORK, August 21st, 1843.

TO CHARLES W. SANFORD, Esq.

My Dear Sir,—In conversation with me a few days since, you expressed the opinion that Mr. Carey's statement, published in the Churchman of the 5th instant, had not been generally understood; and you added, that you as a Churchman were by no means satisfied with it. At my instance you proposed a mode of presenting the subject, which you thought would be more satisfactory; and in your letter of the 16th inst., you furnished me with a number of questions embracing, in your judgment, the chief points in controversy, and suggested that Mr. Carey's explanation should be repeated in the shape of distinct and explicit answers to such questions. It is due to you to say, that in making this proposal, you by no means assumed the office of Censor or Examiner. You merely specified a *mode* of exhibiting the truth which you deemed best adapted to the end desired. Will you now permit me to present the subjoined answers in their proper connection with the questions proposed? I do this at Mr. Carey's request, in my own name, assuming the responsibility of the declaration, that Mr. Carey's views are here given (to the best of my knowledge and belief) without reserve or qualification; and that these sentiments this day avowed by him are perfectly consistent with the sentiments avowed at his special examination,—which examination, be it ever remembered, covered the entire ground of his conversations with the Rev. Dr. Smith.

I am, dear sir, with great respect,
Your obedient servant,
EDWARD Y. HIGBEE.

Q. I. "Do you believe that the body and blood of Christ are corporally present in the Eucharist,—or that the consecrated elements are merely bread and wine in substance—the body and blood of Christ in spirit and efficacy?"

Ans. I believe that the body and blood of Christ are present in the Holy Eucharist *only* in a spiritual manner—the manner I venture not to define—I, however, believe that the consecrated elements are bread and wine in substance, and the body and blood of Christ in spirit and efficacy.

Q. II. "Do you believe that the bread and wine undergo any change or conversion by consecration in the Eucharist, or are they only the symbolic representatives of the body and blood of Christ?"

Ans. I believe that the bread and wine are as really and substantially present after the consecration as they were before,—and that they are not changed or converted otherwise than *spiritually*; which spiritual change I do not attempt to explain further than by expressing my belief, that the bread and wine *remaining in their natural substances* do become the divinely appointed *means* of conveying to the faithful, and offering to others (in a spiritual manner) Christ himself with all the benefits of his presence upon the earth for the redemption of mankind. In short, my belief on this subject is expressed in our Catechism, as follows:

'*Quest.* What is the outward part or sign in the Lord's Supper?

'*Ans.* Bread and wine, which the Lord hath commanded to be received.

'*Quest.* What is the inward part or thing signified?

'*Ans.* The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

'*Quest.* What are the benefits whereof we are partakers thereby?

'*Ans.* The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.'

Q. III. "Do you believe in the doctrine of Purgatory as defined by the Council of Trent and the Creed of Pope Pius the Fourth?"

Ans. I do not believe in the Romish doctrine of Purgatory condemned in our Articles. The decrees of Trent and the Creed of Pius IV. are on this subject vague and indistinct,—I therefore state explicitly, that I believe *in no intermediate state of purgatorial suffering*—in no process of expiation for sin, in no penal infliction for the satisfying of Divine justice, and for the regaining of the Divine favor, after death—in no system of punishment in a future state, which is to be mitigated or anywise changed by any intercession of the Church on earth, or by any means known to man.

Q. IV. "Do you believe that the condition of departed souls can be altered or benefited by the prayers of the Church?"

Ans I believe that the final destiny of every man is determined at his death, and is not afterwards to be reversed or changed by the prayers of the Church, or by any means known to us.

As the general condition of departed souls appears to be embraced by the question, it may be proper for me to state my belief in the "Communion of Saints" as taught in Holy Scripture, and in our Creed,—that the faithful members of Christ upon earth, and those who have departed this life in Christ's faith and fear, form one body under one Divine Head,—that they are united by a common bond of sympathy and love,—and that as an expression of that sympathy, such prayers are lawful and mutually beneficial, as that in our Burial Service:—"We beseech thee that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss in thy eternal and everlasting glory, through Jesus Christ our Lord,"—and as the concluding petition of our prayer "for the whole state of Christ's Church militant,"—and as the act of intercession in the ancient Liturgy of the Church of Jerusalem, set forth by the late Bishop Hobart in his "Christian's Manual."

Q. V. "Do you not believe that the offering of Masses for the dead, and the granting of Indulgences, are dangerous and gross errors of the Church of Rome, and entirely at variance with the principles of the Gospel?"

Ans. I do believe that the offering of Masses for the dead,—and the granting of Indulgences as practised by the Church of Rome, *are dangerous and gross errors, and entirely at variance with the principles of the Gospel.*

Q. VI. "Do you approve of the Invocation of Saints as practised by the Church of Rome?'

Ans. I do not approve, but *condemn* the Invocation of Saints as practised by the Church of Rome.

Q. VII. "Could you with your present principles subscribe to the Creed of Pope Pius the Fourth—or take orders in the Church of Rome?"

Ans. With my present principles *I could not* subscribe to the Creed of Pius IV. *nor take orders in the Church of Rome.*

For the Churchman.

When I lately penned a few hasty remarks, I confess that I did not expect the torrent of abuse and invective which has since been discharged, not only upon *my* head, but also upon that of the reverend Editor of the CHURCHMAN, on account of the supposed import and tendency of those remarks. Abuse and invective, however, break no bones; and the parties exposed to them have happily survived the infliction. Still, if it will tend to allay the irritation of the minds of our brethren who have been offended in this matter, I am perfectly willing to allow them to take the word "*Satan*," (which appears to have proved the grand stumbling block,) in the sense in which it is rendered in the *marginal reading* of our Bibles, as "*the adversary*." I have yet to learn, however, that it is "*blasphemous*" to impute a confessedly evil action to the instigation of the great adversary of the Church, who it is said "still worketh in the children of disobedience."

But I am not about to trespass upon the columns of the Churchman further than to expose very briefly the wilful misconstruction and misquotation perpetrated by a flippant and wordy writer in the "New World," who yet ventures to call himself "A Churchman." He has dared to deny my assertion that Dr. Hugh Smith at p. 13 of the notorious "Statement" writes to the bishop that Mr. Carey would have been *entitled to his certificate* "*on the ground of his having held and now holding opinions contrary to the doctrine and discipline of the Protestant Episcopal Church*." And how does this extraordinary "Churchman" sustain his position? No honest man could even guess. He says he will give "the letter itself;" whereas, according to his elegant dry-goods phraseology, I had inserted "merely the *fag-end*." Accordingly he causes the letter to be reprinted; but, by *altering the punctuation*, he contrives to deceive his readers, and to give the composition (clumsy at best) something like the sense which the author of the letter no doubt *intended*.

The cause must be radically rotten, which requires to be propped by such mean artifice as this. Save me from *such* an advocate!

It will be remembered that I was professedly not arguing or attempting to argue any of the *theological* points in dispute,—as a layman it would be folly and presumption;—but I was merely exhibiting "some of the *lesser* inconsistencies and absurdities" of the pamphlet. The sneer therefore as to the pertinency of my criticisms to the "points at issue," passes harmlessly. What I *did* attempt can be substantiated by reference to the printed "Statement;" and in self-defence I beg for a *fair* reprint of Dr. Smith's letter, word for word, *point for point*, as it appears at p. 13 of that pamphlet. I subjoin a copy, but must express a hope that the printer will turn to the "Statement" itself to see that he has it literally correct.

If a controversialist be at liberty to *falsify his quotations* by changing the connexions and dependencies of the words, vain indeed will be the task of endeavoring to convince him of error: he may extract ungodly sentiments from the works of the most orthodox divines, and make the language of the Bible itself the vehicle of lies. Take this before-unheard-of license of *shifting the punctuation* of a passage to suit a purpose, and apply it for instance to such a verse as 1 Kings, chap. 13, v. 27, and it will read thus:

"*And he spake to his sons, saying, Saddle me. The ass and they saddled him.*"

Now this is precisely the liberty which the writer in the "New World" has taken with Dr. Smith's letter. By *removing the semicolon* from the place which it originally occupied, (as below,) and placing it immediately after the word "*entitled*," he has effected a kind of *transubstantiation* of the sense. But the fraud is now laid bare.

MINIMUS.

"Statement of Facts." P. 13.

"Chelsea, June 26th, 1843.

Right Reverend and dear sir,

I deem it my duty to state to you, that I have felt constrained to decline giving to Mr. Arthur Carey, a candidate for orders in this diocese, the certificate required by the canons; and to which, as a member of my parish, he would otherwise have been entitled, on the ground of his *having 'held*,' and *now holding*, opinions which are, in my judgment, 'contrary to the doctrine and discipline of the Protestant Episcopal Church.'

With the highest respect, I remain, right reverend and dear sir, your obedient servant,

HUGH SMITH."

THE CHURCHMAN.

SATURDAY, AUGUST 26, 1843.

☞ The Editor was absent from the city when this paper went to press.

We have now brought to a close all that we deemed it important to offer in relation to Drs Smith and Anthon's "Statement of Facts," and shall probably not advert to the subject again.

In what we have said, our end has been to vindicate the Church and the character and conduct of the parties assailed in the "Statement."

It has been our wish not to speak of the authors of the "Statement" with any more severity than was necessary to *the full* attainment of this end; and if we have transgressed this limit—a limit hard to be discerned, and harder to be kept—we beg the transgressions may be put down to feebleness of judgment, or infirmity of temper, or any thing save a wish *needlessly* to hurt the feelings of our brethren.

As to *personal* self-defence, or defence of our own proceedings any farther than they were implicated with those of others more entitled to consideration, we have hardly given it a thought. Mr. Higbee has done us the favor (and we thank him for it) to put one matter in its true light in which the "Statement" has done us injustice. Several other like passages, though of less importance, occur in the "Statement," in which a little *more* truth would have done us no harm.

Enough, however, has been said to answer the chief ends of justice; and we are willing to leave the subject, with the consciousness of having more to say if more be needful.

Bishop Whittingham's sermon at the consecration of Bishop Henshaw, has been printed at Providence, by Burnett & Blodget, to whom we are indebted for a copy.

TO CORRESPONDENTS.

Bb and W. A. A. next week.

NEW AGENT FOR THE CHURCHMAN.

George S. Appleton, Bookseller, 148 Chestnut-street, Philadelphia.

From the Commercial Advertiser.

In an article in the New World of this week, headed "Puseyism and its Champions," occurs the following passage:—

"Will the editor of the Churchman candidly inform us whether, among the sermons written by the students during the last year, and submitted to the *Professor of Pastoral Theology and Pulpit Eloquence*, there was not one on the ADORATION OF THE VIRGIN MARY?—and will that professor inform us whether, on being asked why he had offered no objection or administered no reprimand on account of its heretical doctrines, he replied, as he is reported to have done, that his duty was limited to the correction of the style and composition, and did not extend to doctrine? An explanation of this matter is due both to himself and to the Church."

As these queries concern myself alone, the editor of the Churchman having no connection with the department in the seminary alluded to, I beg leave to answer them at once, and I crave a few lines in the daily papers, as a week must elapse before any reply can be given through the columns of the New World. To each of the above interrogatories I reply distinctly in the *negative*, and declare that the report of which the writer speaks is untrue.

To go into detail:

First, then, I never saw nor heard a sermon on "The Adoration of the Virgin Mary," written by a student of the Seminary. The sermon alluded to by the writer in the New World, most probably was one on "The Character of the Virgin Mary and the respect due her," in which the question of her *worship* was not discussed at all.

Second. To a sermon which I never heard nor read, I of course could offer no "objections" nor "administer any reprimand for its heretical doctrines."

As to the sermon, however, to which I have just referred, *deeming some of its positions unsound, and its general spirit and scope objectionable*; *I stated my opinion very fully to the student*, and gave him such advice as the occasion, in my judgment, called for. To prevent misapprehension, let me add, that the person here referred to has not been ordained.

And here I may remark that it is my unvarying practice, in addition to the instructions which more properly belong to my department, to notice any departure in sentiment from the standards of the Church. To enter fully into doctrinal points in the way of instruction I do not, as I should thereby trench on the duties of other professors.

It is with great pain that I am thus compelled to bring into the public prints the private matters of my lecture room; and it is only because of the efforts making to injure the Seminary that I have thus spoken. The story which the writer in the New World has taken up, was rife at the Seminary during the late examination. I stated the circumstances fully to all who spoke to me on the subject, and I supposed, that being shown to be without foundation, it would not be repeated. Repeated, however, it has been, notwithstanding the contradiction; and repeated, I fear, it will continue to be, even after this public declaration of its *utter falsity*.

As to the intimation of the writer, that doctrines and opinions contrary to the articles are held and openly avowed by many of the students, I will only say, that out of *seventy* students on our last catalogue, I heard of but *two* who were *even suspected* on this head, and that so far as I know, but one of these had given any good ground for such an imputation. And in this opinion I know that other members of the faculty concur.

BENJAMIN I. HAIGHT,
Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary of the Protestant Episcopal Church.

August 12, 1843.

THE CHRISTMAS BELLS, &c. *By the author of "Constance," "Virginia," &c.* New York: Appleton. 1842.

We have never had the luck to fall in with, or even to hear of, either "Constance" or "Virginia," and therefore the titlepage of "The Christmas Bells" gives us no clue whatever to the authorship of the volume. But the book must have an author, and, whoever he is, he is assuredly a well-principled, amiable, fine-minded man, with much poetical feeling, and much grace of expression.

The Gothic of the vignettes with which this volume is embellished, is not always good, a fault excusable in a country where it cannot be taken at first hand from authentic specimens, but still one which it would be desirable, in another edition, to correct as far as possible. Is the font in America generally placed "close by the chancel-rail?" That is not its ancient or appropriate site.—*London Christian Remembrancer.*

From the English Churchman of July 20.

One line of attack against the present revival of Catholic truth in the Church, as common as it is venturesome and profligate, is, that certain clergymen of the Church of England would at once conform to the Church of Rome, were they not retained in nominal conformity by what is curiously and offensively enough called "Protestant pay." But, could such things be traced, it would be found that the holders of the highest Church *preferment* are not most notorious for advocating these views; the dignitaries, the endowed stalls, the "fat" livings, have a significantly tranquillizing power; the modern reformers are not to be found among the wealthy clergy; such let the storm pass by them; they are well enough off, and content to remain so.

Besides, it is notorious, that were selfishness at the bottom of the conduct of the clergy, who are supposed to be subtly carrying us all over to the Vatican, their actual conduct is the very opposite of worldly prudence. Is a man desirous to rise in the world, to be noticed by bishops, and petted by Lord Chancellors, let him be any thing rather than "a Puseyite,"—let him eschew innovation,—let him announce himself a "safe man," a "prudent man," a man who "feels his way." Every day to run the risk of being denounced openly or anonymously in the public newspapers; to invite, by consistency, the abuse of the vulgar press; to be pointed at, and sneered at—if, under the voluntary system, to lie at the mercy, or vengeance rather, of the upholders of "private judgment;" if these be the signs of a covetous temper—one which sacrifices principle to *pay*, then are the Catholic clergy the most selfishly and dishonestly devoted to worldly lucre of all the members of our Church.

But if it should be found, on the contrary, that they are, almost without exception, poor men—if by their consistency they avowedly take the most *unpopular* side, which, without question, theirs is—if, rather than compromise truth, they willingly forego all hopes of "rising in the Church," as it is called—if they make up their minds to the "proud man's contumely," and the expressively silent withdrawal of "patronage," and yet persist, common sense will acknowledge that they may be very obstinate—Quixotic—rash—foolish—over-zealous—neglectful of wives and families—but, any how, not over-cautious in worldly things. This insinuation in malice defeats itself.

It would not be too much to say, that if "filthy lucre" alone were the ruling motive in the clergy alluded to, nine out of ten of them would *gain* rather than *lose* even by an open avowal of Romanism. A fellowship at Oxford—a curacy of less than 100*l.* a year, or a *living* which, from reckless charity, school-building, church-restoring, and what not, is often a dead loss—these are the golden bribes which retain as Anglicans the concealed Jesuits! What miserable folly! Let each of our readers name, in his own circle, the clergyman who is most maligned as a "Puseyite," and our word for it, that, be he in London or Cornwall, Kent or Cumberland, it would suit that individual's *interest*, if it is only a question of gold and silver, better to be an Evangelical—ay, or even a Romanist—than what he is, and what he is content to remain.

There never was so senseless an out cry "the present awful spread of Romanism." The Romanists are not on the increase in England, at least in those quarters where converts are worth having: there never was a time, since the Reformation, when the Church of Rome had so few gains from the educated classes (excepting always the century just passed, when dissent alone could boast of *any* proselytes) as the present, and this simply because it has never been hitherto met by a barrier so compactly jointed and so broadly built as the present Oxford breakwater. Let but a scholar turn over any common historical and biographical collection, such as *Wood's Athenæ*, and he will find converts from Anglicanism to Romanism in every page, and that in the palmiest days of Protestantism—snatched from the arms, not of Laud and Andrewes—but won from Jewell and Abbott, Hall and Ussher. Rome has yet to boast a *bona fide* conversion from *bona fide* Anglicanism—good Mr. Spencer is the type of those, who in education, feeling, and ignorance, expose the weakest front to Rome.

INTELLIGENCE.

DIOCESE OF WESTERN NEW YORK.

Diocesan Convention.—This body assembled on Wednesday morning, the 16th, in St. Peter's Church, Auburn. Morning prayer was read by the Rev. Edward Ingersol, assisted by the Rev. Seth Davis, who read the lessons. The sermon was preached by the Rev. Lloyd Windsor. The bishop administered the holy communion, assisted in the distribution of the elements by the Rev. Dr. Proal, the Rev. Mr. Van Ingen, and the Rev. Mr. Gregory. There were present over sixty clergymen entitled to seats, besides a number of others of this and other dioceses. More than forty parishes were represented by laity. The bishop's address, always interesting, was peculiarly so on this occasion. We shall hope to present it to our readers in a short time in our usual way. In a hasty notice of the proceedings of the first day of the Convention, we can give but a very imperfect article. We gathered from the address in hearing, the following items:

The number of confirmations has been 538; the bishop has preached 139 times, ordained seven priests and three deacons, consecrated three new churches, instituted two rectors, admitted nine new candidates for holy orders, baptized 20 adults and infants, and travelled in the performance of his duties over 4000 miles. There are now in the diocese 103 clergymen.

The bishop spoke with great tenderness and affection of the late presiding bishop, and in his allusion to the late excitement on the subject of a tendency to Romanism, so sensitively bruited by the adversaries of the Church, gave the most unqualified denial of the existence of such tendency in the diocese; and while he uttered his own unequivocal repugnance to it, most nobly vindicated his clergy from all such imputations. His reference to the blessed Hobart, to whose monument at his side he pointed, was peculiarly touching, and filled many eyes with tears, and set one heart at least in quickened motion. But we must not enlarge, and will leave a further enjoyment for our readers when the address shall be before them entire. We mistake the spirit of the diocese if the wise and timely counsels of our diocesan do not tend much to allay the disposition to alarm and uneasiness, which has been recently cherished by those extraneous to our communion.

We have never seen Auburn more full and beautiful in appearance than to-day. The Convention being very large, and the Presbyterian Theological Seminary in its Commencement exercises, have brought a larger number of persons together on ecclesiastical business than are usually found in a place of the same size. The latter body just alluded to will have a subject calculated to awaken deep emotion, in the recent death of their President, the Rev. Dr. Richards. He was a man of long tried and great excellence, and an ornament to any body claiming him. It cannot be but his loss must be very deeply felt.—*Gospel Messenger.*

DIOCESE OF OHIO.

Kenyon College Commencement.—The Commencement of Kenyon College was held on the 2d inst. The Graduating Class were Mr. C. F. Lewis, Norwalk, Ohio; Mr. Jesse McHenry, New Orleans, La.; Mr. George Thompson, Mt. Vernon, Ohio. The Salutatory was delivered by Mr. Lewis, and the Valedictory Addresses by Mr. Thompson.

The degree of A. M. was conferred in course upon the following: A. Banning Norton, and A. Baldwin Norton, who delivered addresses; Absalom Ridgely, Cincinnati; Luke Douglass, Chilicothe; John C. Zachos, Cincinnati; Edward W. Syle, England; and Rev. R. S. Killin, Piqua, Alumni of the College.

The honorary degree of A. B. was conferred on the Rev. J. C. Smith, Wooster.

The honorary degree of A. M. was conferred on the Rev. R. S. Elder, Worthington; Rev. J. S. Large, Maumee City; Rev. A. Sanford, Granville; and E. H. Cumming, Esq., Springfield.

The honorary degree of LL. D. was conferred on J. G. Swift, Esq., Professor in Geneva College; and that of D. D. on the Rev. J. T. Brooke, Rector of Christ Church, Cincinnati.

An address was delivered before the Philomathesian Society, by E. H. Cumming, Esq., which eloquently set forth the trials and difficulties of a student's life, and powerfully enforced the duty of firmness in resisting them.

The Winter Term commences September 20th.—*Western Episcopalian.*

DIOCESE OF NORTH CAROLINA.

The Rev. Robert B. Drane has resigned the rectorship of St. James's parish, in this town, [Wilmington,] where he has labored most usefully and acceptably for about seven years. He dissolves his connection here to assume the charge of a collegiate institution at Shelbyville, Kentucky.

The congregation with which Mr. Drane has been so worthily united in pastoral relations, deeply feel the great loss they have sustained by his departure from among them. Long will they remember his faithful admonitions, his eloquent teaching, his devoted piety, and his assiduous care for the spiritual welfare of his flock. Their best wishes go with him wherever Providence may cast his lot.—*Chronicle.*

By the brig W. Garrison, from Sierre Leone, we regret to learn the death of the Rev. L. B. Minor, of the Protestant Episcopal Mission, at Cape Palmos, who died on the 29th May.—All the other Missionaries were well.—*Courier and Enquirer.*

SPIRIT OF MISSIONS.—The publication office of the SPIRIT OF MISSIONS has been removed to No. 20 JOHN STREET. In future all communications on business will be addressed to DANIEL DANA, jr., Agent and Publisher, No. 20 John street.

New York, August 26th, 1843.

☞ Church papers will please copy.

From the English Churchman.

THE EASTERN CHURCHES.

Extract from a Private Letter, dated Mosul, May 11.

It has occurred to me that you might wish to obtain some information respecting the present state of the Eastern Churches; the more so, perhaps, as many in England have begun to entertain feelings of interest and affection towards brethren so long estranged from us. The present condition of these Churches is one that cannot fail to be interesting to every Catholic mind. For more than eleven centuries they have remained standing witnesses against the errors of Mohammedanism, and monuments of that discipline which their ancestors received from apostolic hands. I wish I could add, of apostolic doctrine; but, alas! heresy has rent the once seamless mantle of Christ, and schism and dissension are seeking, by every means in their power, to aggravate the breach.

To begin, however, with the Greek Church, or rather the Holy Eastern Church, as her formularies justly entitle her. This ancient and orthodox communion has suffered exceedingly from the schismatical efforts of the Roman missionaries and American dissenters. The former have drawn from her a numerous body, who entitle themselves Greek Catholics, acknowledging the supremacy of the Pope, and renouncing communion with their lawfully appointed patriarchs of Constantinople, Jerusalem, Alexandria, and Antioch. On the other hand, the Americans have formed small congregations of *Evangelical* Greeks, at Smyrna, Athens, Beyroot, and other places, also detached from their lawful communion. They have furnished these congregations with translations of the Anglican Liturgy in modern Greek, which they use in their services; they wear gowns, and are supposed, throughout the *whole East*, to be English priests, commissioned by the English Church, to propagate Protestantism among these ancient communions. This supposition is greatly confirmed by the conduct of the English chaplains in the Levant, who fraternize, on all occasions, with the dissenters; and on one occasion, when Mr. Lewis, the Chaplain at Smyrna, was absent from his post, Mr. Temple, an American, supplied his place in the English chapel, reading prayers, and preaching afterwards to the great edification of the Greek clergy, who were doubtless thus convinced of what some people call the unity of Protestants.

The chaplain at Constantinople has lately admitted to the Anglican communion, a Greek family, who left their Church on the plea that it was idolatrous; and lately I was much pained by finding the following paragraph from the *American Episcopal Recorder*, designed evidently to show the concord and unity existing between Bishop Alexander and the American dissenting missionaries at Jerusalem:

"Feb 18th, 1843.—The Secretary (of the American Board) under the head of Syria, states, that one of their missionaaies at Jerusalem writes that the presence of the English missionaries in no way disturbs them in their work. The missionary also adds, that the *Oriental sects* are pursuing a line of conduct which shows that the greetings Bishop Alexander received on his arrival at Jerusalem were not altogether sincere. This mission, however, is mainly to the Jews, and he is no Puseyite. He has manifested no disposition *to disturb* the American missionaries, but his treatment of them has been uniformly marked with urbanity and kindness. The more acquainted the missionaries have become with him, the more gratified are they with his spirit."

It is not difficult to understand the reason why the Eastern Christians have changed their conduct towards Bishop Alexander. On his arrival, they no doubt viewed him as the representative of a Catholic Church, prepared to act towards them in a Catholic manner. From such a one, it would not surely have been too much to expect that he should have kept aloof from men whose *avowed object* is to revolutionize the Eastern Churches, and remodel them after the pure, primitive, Presbyterian model. But no, they see these men denounced by the Synod of Bethlehem as heretics and schismatics, in habits of familiar intercourse with the English bishop, approving his plans, and gratified with his spirit. Surely, after this, the Easterns can no longer doubt that the English Church and the dissenting missionaries are, to all intents and purposes, *one*.

The Armenians, who share the heresy of the Jacobites, are very numerous at Constantinople, and throughout European Turkey and Asia Minor.

The Romanists have raised numerous congregations from among them, and the Americans are striving hard to do the same. The aim of the latter is to form an *Evangelical* Armenian Church, and to obtain the sanction of the Porte towards electing an Evangelical Armenian Patriarch in Constantinople. The Armenians are a fine race of men, and, I am persuaded, might easily be brought, under proper conduct, to renounce their heresy and become thoroughly orthodox. The Syrians are divided into Jacobites and Catholics, the latter receiving the Pope's supremacy. They are very ignorant, and much more degraded than the other Christians, and are found in Mesopotamia in great numbers. The Nestorians inhabit the mountains of Kurdistan, and the Americans have a mission among them. The American missionaries, when in the mountains, observe their feasts and fasts and take the sacrament at their hands, but have made little progress in propagating their peculiar doctrines. The Chaldeans inhabit Mosul and the vicinity; they were converted by the Roman missionaries from the Nestorians, and have received the authority of Rome. The Pope, however, has imposed a Persian bishop as patriarch upon them, contrary to their ancient canons, which ordain that the nephew of each patriarch shall succeed him. Much discontent exists in consequence, and the shameful treatment which the rightful patriarch has met with from the papal party has induced many to desire to throw off the usurped authority of the Roman patriarch, and to restore to their patriarch his rights without being obliged to return to the heresy of Nestorius.

Since writing the above I have heard a very sad account from an Eastern priest of great intelligence, just come from Jerusalem. He states that the bishop is not liked by the Greeks and other Eastern Christians on account of his intimacy with the Americans, and that even the Turks express their contempt of a married bishop by spitting on the ground and saying—"that for the English and their religion." Mr. Williams was much liked in the East, and I am sorry to hear that he has left for England. I shall, however, suspend my opinion on these matters till I visit Jerusalem, when I hope to inform myself more accurately of the state of our ecclesiastical interests in that city.

MARRIED,

On the 23d inst., at St. Peter's Church, by the Rev. Hugh Smith, D. D., Rev. Charles Aldis, to Anna Maria, daughter of the late Rev. Abiel Carter of Savannah.

DIED,

In this city, August 19th, at the residence of her son, William H. Bell, Mrs Esther Ogden Bell, in the 78th year of her age. "An Israelite indeed, in whom was no guile."

CALENDAR.

AUGUST.

27. Eleventh Sunday after Trinity.

SEPTEMBER.

3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. } Ember Days.
23. }
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eleventh Sunday after Trinity, August 27, Ulster, *Ulster County*. Tuesday, 29, Hyde Park, *Dutchess County*. 30, Esopus, *Ulster County*. 31, St. Paul's Church, Poughkeepsie, *Dutchess County*. September 1, Wappinger's Creek. 2, Marlborough, *Ulster County*.

Twelfth Sunday after Trinity, September 3, A. M. Fishkill Landing, *Dutchess County*. 4 P. M., Newburgh, *Orange County*. Tuesday, 5, Monticello, *Sullivan County*. Thursday, 7, Walden, *Orange County*, Ordination A. M., Confirmation P. M. 8, Goshen.

Thirteenth Sunday after Trinity, September 10, Fishkill, *Dutchess County*. 12, Paterson, *Putnam County*, Ordination A. M., Confirmation P. M. Thursday, 14, Milesquare, *Westchester County*, Consecration A. M., Confirmation P. M. 15, Pelham, Consecration A. M., Confirmation P. M.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county*.

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York*.

Tuesday, October 10, Greenburgh, *Westchester County*. 11, Tarrytown. 12, Sing Sing. Saturday, 14, Peekskill.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County*; 3 P. M. Cold Spring.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during th esame period

NOTICE.

CHRIST CHURCH, ANTHONY STREET,

OPPOSITE THE HOSPITAL,

Will be reopened on Sunday next, the 27th inst. Divine service will commence at half past 10 o'clock, A. M.

August 26, 1843.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, August 26, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

August 26, 1843.

C. H. WILLIAMSON,
35 Murray street.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.

139 Broadway, August 26, 1843.

DIOCESE OF OHIO.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Ohio, will be holden in Rosse Chapel, Harcourt Parish, Gambier, on the first Wednesday of September next, at 10 o'clock, A. M.

August 26, 1843.

JOSEPH MUENSCHER, Sec'y.

☞ The Trustees of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, are hereby notified to meet at Gambier on Thursday the 2d day of September next.

By order of the President,
M. T. C. WING, Secretary.

August 26, 1843.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From St James' ch, Chicago, Rev Wm F Walker, rector, $8 50. St Mary's ch, Cold Spring, Putnam co, Rev Ebenezer Williams, rector, $4 27. Church of Ascension, Esopus, Ulster co, Rev A D Traver, rector, $10. Rev Sheldon Davis, missionary, Lithgow and Pleasant Valley, $3. Mrs H Haight, annual, $2. Total amount, $27 77.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, August 23, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum:—

Offerings of St John's ch, Islip, L I, Rev D V M Johnson, $5. Rev Sheldon Davis, missionary, Lithgow and Pleasant Valley, $2 25. Mrs H Haight, annual, $1. Total amount, $8 25.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street

New York, August 23, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer, since his report of the 9th inst, has received the following contributions, viz:

From Trinity ch, Ulster, Rev H Adams, rector, $11. St Anna's ch, Fishkill Landing, Rev F Clarkson, rector, $16 50. Sundry individuals, per Rev E A Nichols, $25. Total amount, $52 50.

C. N. S. ROWLAND, Treasurer.

August 23, 1843. 55 Water street.

ST. SIMON'S CHURCH.

The Treasurer of the German Episcopal Sunday School Association gratefully acknowledges the receipt of the following sums, viz:

By Mr Cook—G W F, $2; B Loder, Esq, $5; J M, $3; Wm Partridge, Esq, $3. Total, $13.

JOHN A. VAN BLARCOM, Treasurer,

August 23, 1843. 200 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr A Banning, 270 Greenwich street; Mr T Cook, jr, 109 Essex street; or with the Treasurer.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 16th inst:

From ladies' missionary society of St Luke's church, Marietta, Ohio, $6; colored class of Sunday school children at Alexandria, D C, to be spent for tracts for heathen children, Africa, $2; R S Killin, Piqua, Miami co, Ohio, $20; St Paul's ch, Detroit, Michigan, monthly collection for August, per C C Trowbridge, Esq, $34 19; J S Sarver, Harcourt parish, Gambier, Ohio, $10, the above per Rev M T C Wing, R A, Gambier; J J Smith, Beaufort, S C, foreign missions generally, $44 75; for Africa, $15—$59 75, per Messrs. Ravenel, Stevens & Co. Total, $131 94.

New York, August 24, 1843.

F. S. WINSTON,
Acting Treasurer.

PUBLISHED THIS DAY,

A FULL AND TRUE STATEMENT OF THE EXAMINATION AND ORDINATION OF MR. ARTHUR CAREY,

TAKEN FROM

THE CHURCHMAN of July 8, 15, 22, 29, and August 5, 12, 19, and 26.

With an Appendix,

Consisting of the Correspondence which has appeared in that paper on the subject.

By J. A. SPARKS,

Aug 26. Churchman's Bookstore, 109 Nassau st.

JUST PUBLISHED,

THE 2d Edition of the PSALTER, or PSALMS OF DAVID, &c. &c. POINTED FOR CHANTING. Compiled from the arrangements of Robert Janes and James Stimpson.

A few copies in Extra Gilt Binding.

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau-street.

August 26.

IN PRESS, and will be published without delay, THE FOREST OF ARDEN, a Tale of the Reformation, by the Rev. W. Gresley, M. A., author of Bernard Leslie, &c. &c.

J. A. SPARKS,
Churchman's Bookstore,

August 26. 109 Nassau street.

BEAVEN'S HELP TO CATECHISING.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION will shortly publish, BEAVEN'S HELP TO CATECHISING; from the 2d London edition, revised and amended by the author and its Executive Committee.

Orders may be addressed to

DANIEL DANA, jr.

August 26. Agent, &c. 20 John-street.

ASTORIA INSTITUTE, FOR THE EDUCATION OF YOUNG LADIES.

REV. J. W. BROWN, A. M. RECTOR.

THE next term of this Institution will commence on Monday, 11th September. For particulars, address the Rector, at the Institute, or, at D. Appleton & Co's, 200 Broadway, New York.

August 26—3t

D. APPLETON & CO. have in press, and will publish in a few weeks, a Poem entitled MICHAEL AGOURSTES, or *the Contest of the Spirits: a song of the Church Catholic.* By the Rev. J. W. Brown, author of "Christmas Bells and other poems."

This poem, published by request of the Literary Societies before whom it was delivered, will be issued in a royal 12mo volume of about 100 pages—printed on the finest paper, and elegantly bound, at fifty cents per copy. Orders for the above received at this office.

August 26—3t

THE SERMON of the Right Rev. BISHOP WHITTINGHAM, preached at the Consecration of Bishop Henshaw of Rhode Island, just received and for sale.

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau street.

August 26.

THE MISSES RAINSFORD'S SCHOOL FOR YOUNG LADIES, No. 430 Houston street, will recommence on Monday, the 4th of September.

References may be made to the Right Rev. the Bishops of New York, Massachusetts, and New Jersey; the Rev. Drs. Berrian, Milnor, Ferris, Matthews, Taylor, Seabury, and Wainwright; the Rev. Messrs. Balch, Forbes, Higbee, Price, and Perry; James B. Elliman, Esq.; and Messrs. Bartlett & Welford, where circulars can be obtained. August 26—3t

MISS SAGAR AND MISS BALLOW

WILL reopen their Boarding and Day School for Young Ladies, at No. 10 Albion Place, Fourth street, on Monday, September 11th.

August 26.

JUST PUBLISHED,

NO. IX. OF THE

ILLUSTRATED BOOK OF COMMON PRAYER,

EDITED BY REV. J. M. WAINWRIGHT, D. D.

THIS splendid edition is printed on paper of the very best quality, and will be embellished with upwards of seven hundred fine engravings, principally from the old masters, and will, when complete, form the most magnificent volume ever issued from the American press. Among the illustrations in the present number are, engravings from paintings by *Rembrandt, Overbeck, Rubens, Le Brun, Guido, Albert Durer, &c.*

To be completed in twenty numbers. Published semi-monthly, by

H. W. HEWET, 281 Broadway,

August 26. Price 31¼ cents.

THE TRUE CATHOLIC CHURCH.

JUST PUBLISHED BY
D. APPLETON & CO.,
200 Broadway.

THE KINGDOM OF CHRIST: or, Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church. By Frederick Denison Maurice, M. A., Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant volume of 500 pages, uniform in style with Newman's Sermons, Palmer on the Church, &c., $2 50.

The following brief table of contents illustrates the more important topics treated on in this very able work:—

Part I—On the Principles of the Quakers, and of the different religious bodies which have arisen since the Reformation, and of the systems to which they have given birth. Chapter 1—Quakerism. On the positive doctrine of the Quaker, ordinary objections to these doctrines. The Quaker System—Practical Workings of the Quaker System. Chapter 2—Pure Protestantism. The leading Principles of the Reformation—Objections to the Principles of the Reformation Considered—Protestant System—The Practical Workings of the Protestant System. Chapter 3—Unitarianism—its History and object illustrated. Chapter 4—On the Tendency of the Religious, Philosophical and Political Movements which have taken place in Protestant Bodies since the middle of the last Century. The Religious Movements, Philosophical Movements, Political Movements.

Part II—Of the Catholic Church and the Romish System.—Chapter 1—Recapitulation. Chapter 2—Indications of a Spiritual Constitution. Chapter 3—The Spiritual View of this Constitution. Chapter 4—Signs of a Spiritual Society—Baptism—The Creeds—Forms of Worship—The Eucharist—The Ministry—The Scriptures. Chapter 5—Of the Relations of the Church and National Bodies—Introductory—Objections of the Quakers—The Pure Theocratist—The Separatist—The Patrician—The Modern Interpreter of Prophecy.

Part III—The English Church and the Systems which Divide it. Chapter 1—Introductory—How far this subject is Connected with those previously Discussed. Do the Signs of a Universal and Spiritual Constitution exist in England?—Does the Universal Church in England exist apart from its Civil Institutions in Union with them? What is the form of Character which belongs especially to Englishmen? To what deprivation is it liable? Chapter 2—The English Systems. The Liberal System—The Evangelical System—the High Church or Catholic System—Reflections on the Systems, and on our position generally.

Mr. Maurice's work is eminently fitted to engage the attention and meet the wants of all interested in the several movements that are now taking place in the religious community; it takes up the pretensions generally of the several Protestant denominations and of the Romanists, so as to commend itself to the growing interest in the controversy between the latter and their opponents.

Also, recently published:

Parochial Sermons, by John Henry Newman, B. D., Fellow of Oriel College, Oxford. The six volumes of London edition in two handsome octavo volumes of upward of 600 pages each, $5.

*** The Sermons of Mr. Newman are pronounced by several of our Bishops and Clergy to be superior to all others of modern times.

Books imported to order by every steamer, in single copies or quantities, as may be desired, on the best terms.

August 26.

EDUCATION FOR BOYS—WASHINGTON INSTITUTE.

INSTRUCTION will be resumed, after the annual vacation, on Monday, the 4th of September.

Not confining their attention to the mere duties of the class room, but remembering the weighty truth expressed in that saying—"the boy is father to the man,"—the conductors of the Institute have made it their constant aim to EDUCATE those committed to their charge in whatever pertains to the formation of an intelligent, agreeable, and useful character. Accordingly they have adopted arrangements tending alike to invigorate their health, enlighten their minds, refine their manners, and amend their hearts. Devoted exclusively to the pursuits of Education, and for so long a period experimentally acquainted with its details, the undersigned feel authorized to give assurance of satisfactory results to those parents whose children may be entrusted to their care.

*** Well qualified Assistants are employed in every department.

T. DWIGHT PORTER, M. D.
THEODORE W. PORTER, A. M.

Thirteenth street, near Union Place.

August 26—3t$

WANTED to hire, a large PEW in St. Paul's or St. John's Chapels. Apply at No. 5 Nassau street, second floor.

For sale, a PEW in the middle aisle of St. George's Church. Apply at No. 5 Nassau street, second floor.

August 19—3t

BISHOP CHASE'S REMINISCENCES.

NUMBERS Five and Six of Bishop Chase's Reminiscences have been published and are for sale by the Bishop's Agent, Alexander V. Blake, 77 Fulton street, New York. Subscribers and others are requested to call for them.

P. S. The different Periodicals of the Protestant Episcopal Church are requested to give the above notice.

August 16, 1843.

PRIVATE SCHOOL FOR BOYS,

UNDER THE CARE OF THE REV. C. D. JACKSON, A. M.,
255 Greene street, near Waverly Place.

THE Fall Term will commence on Monday, September 4th. The design of this School is to give to *a very small number* the means of a thorough and accomplished education preparatory to college or business, *under the personal instruction of the Principal.* Circulars containing terms, references, &c., can be had at the house.

August 19—1m.

WASHINGTON COLLEGE.

THE Fall Term of this Institution will commence on Thursday, the 21st day of September next, at which time students who propose to enter at the beginning of the collegiate year, should present themselves for examination. The requisites for admission are the same as in the other colleges of New England

Washington College was founded under the auspices of Bishop Brownell, and chartered by the Legislature of Connecticut in 1824. The first class was graduated in 1827. It now numbers 247 alumni, 80 of whom are clergymen, and between 20 and 30 now candidates for orders. It is strictly a Church Institution; the members of the Faculty and of the Board of Trustees being all Churchmen. The course of study is as extensive and as thorough as in any of the northern colleges. It has a well selected library, and a chemical and philosophical apparatus, amply sufficient for all the purposes of instruction. There are three terms in the year.

The expenses are—for tuition, $11 per term; room rent, $3 50; servants' hire, use of library, &c., $3; board, from $1 50 to $2 25 per week.

The whole expense of a student during term time, exclusive of clothing, need not exceed $175 per annum. With strict economy, a less sum will suffice.

Washington College, Aug. 19, 1843. 6w

PALMER'S TREATISE ON THE CHURCH,

Recently published by

D. APPLETON & CO.,
200 Broadway, New York,

A Treatise on the Church of Christ; Designed chiefly for the use of Students in Theology. By the Rev. William Palmer, M. A. Edited with Notes, by the Rt. Rev. W. R. Whittingham, D. D., Bishop of the Diocese of Maryland. 2 vols. 8vo., handsomely printed, $5.

"This able, elaborate and learned vindication of the claims of the Protestant Episcopal Church to be considered the True Catholic Church, and the exposure which is here made of the grounds of difference between it and the Romish Church, and of the baseless pretensions of that Church to be the 'one Holy Catholic and Apostolic Church," will assuredly commend these volumes to the favor of Churchmen.—*N. Y. American.*

"To our clergy and intelligent laity who desire to see the Church justly discriminated from Romanists on the one hand and dissenting denominations on the other, we earnestly commend Palmer's Treatise on the Church."—*Churchman.*

Books imported to order, by every steamer, in single copies or quantities, as may be desired, on the best terms.

August 19—2tis

IN PRESS.

D. APPLETON & CO. are preparing for publication: The Gospel Narrative of the Holy Week, harmonized with reflections. By the Rev. Isaac Williams, B. D., late Fellow of Trinity College, Oxford. 1 vol. 16mo.

The Gospel Narrative of our Lord's Passion, harmonized with reflections. By the Rev. Isaac Williams, B. D. 1 vol. 16mo.

The Double Witness of the Church. By the Rev. W. Ingraham Kip, author of "Lenten Fast." 1 vol. 16mo of 350 pages.

The Unity of the Church. By the Rev. Henry E. Manning, M. A. 1 vol. 16mo.

The Churchman's Companion in the Closet; or, a Complete Manual of Private Devotions. Collected from the writings of Archbishop Laud, Bishop Andrewes, Bishop Ken, Dr. Hickes, Mr. Kettlewell, Mr. Spinckes, and other eminent Old English Divines. With a Preface by Rev. Mr. Spinckes. Edited by Francis E. Paget, M. A. 1 vol. 16mo.

Of the Imitation of Christ. Four Books, by Thomas a Kempis. First complete American edition. 1 vol. 16mo.

Disce Vivere—Learn to Live. Wherein is shown that the Life of Christ is and ought to be an express Pattern for Imitation unto the Life of a Christian. By Christopher Sutton, D. D., author of Disce Mori—Learn to Die, Meditations on the Sacrament, &c.—one elegant volume, 16mo.

August 16.

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

JUST PUBLISHED,

REV. DR. JARVIS'S SERMONS.

TWO Sermons, by the Rev. Dr. Jarvis:—The first on Prophecy in general, the second in reference to the Doctrine of the Second Advent.

In pursuing this subject, Dr. Jarvis has been led to compile several original chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of scriptural chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. SPARKS,
Churchman Bookstore, 109 Nassau-street.

July 15.

THE STABILITY OF THE CHURCH:

As seen in her History, and in her Principles.

A SERMON preached in St. Peter's Church, Albany, on Sunday, the 23d of July, being the Sixth Sunday after Trinity. By the Rev. Horatio Potter, D. D., Rector of said Church. For sale by

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.

August 5.

OBSERVATIONS ON THE CHURCH: Its Nature, Organization, and Ministry. By Rev. George W. Nichols, M. A. Just published, and may be found at Church Depository, No. 20 John street.

July 29. 4t

THE BODY OF CHRIST.

A Charge delivered to the Clergy of the Diocese of Maryland, by **William Rollinson Whittingham**, Bishop of the Diocese. At the Annual Convention in Baltimore, Thursday, June 1st, 1843.

My Beloved Brethren,

When called among you, now nearly three years ago, I came in fear and trembling. Of the personal reasons for anxiety in the assumption of the charge thus undertaken, I need say nothing, except that experience has more than justified whatever of reluctance and uneasiness they occasioned. Other considerations, of more moment, supervened. The condition of the diocese, for many years before you called me to its oversight, had been notoriously unhealthful. Divisions had been rife, and although the goodness of God had greatly mitigated their disastrous influence, it was impossible that they should have so long prevailed without leaving traces more or less broad and durable. Many of the earlier grounds of difference had been temporary and personal, and tended to the unlovely harshness of tone and temper which so generally exhibits itself in disputes affecting personal interests and aims. Of this the results remained effaceable only by time and the working, in undisturbed tranquillity, of the Spirit whose fruits are peace and gentleness, and the charity which thinketh no evil and is kind. But beneath the more exciting and therefore most prominent local questions, which, a generation since, had almost originated a schism in the Church, lay others of a different nature, common to this diocese with the whole Church, but peculiarly connected with the succession of events in Maryland for the last thirty years.

From the Reformation downwards, there has been more or less developed in the Church, in every age, among both clergy and laity, a disposition to lose sight of the revealed plan of salvation through membership in the Body of Christ, in the contemplation of the workings of the Spirit of Christ in its individual members. The opposite error, merging the individuality of the redeemed and sanctified in the corporate privileges and responsibilities of the Church, had made the Reformation necessary; and it was by a natural, but unhappy reaction, that escape from it threw many of the less cautious and considerate into the other extreme. One of the evil effects of the Roman yoke had been to keep those who suffered under its oppression, ill-informed and uninquisitive concerning any but the more superficial features of the divine constitution and human administration of the Church. We find the leaders in the movement by which that yoke was shaken off, engaging in researches and discussions that prove their want of familiarity with fundamental principles, once recognized as such by the merest tyros in the Christian system, and assumed and acted out in all its workings. The tendency of the disputes of the Reformers with the adherents of the Pope was rather to draw off attention from those neglected principles, than to elicit the needed information.

With a few exceptions, the champions of the Reformation confined their successful efforts to the destruction of the false system which they found brooding as an incubus over European Christendom, too little careful about the redintegration, or even preservation of the divine original. The gracious Providence which raised them up as instruments of mercy to the suffering Church, so overruled their doings, that no essential feature of that original was defaced in England. Oftentimes unconsciously, yet of set design, too, much more often than some are now willing to admit, they brought out the primitive pattern, while they unsparingly hewed away the incrustations of usurpation and corruption. This pattern the more intelligent and sober, especially, aimed to preserve entire and undefaced, while the less thoroughly learned, the more undisciplined, and sometimes, too, the more heady and self-willed, were disposed to make, as they called it, "thorough work," by total demolition of existing institutions, in order to as total reconstruction. The prevailing unacquaintance with some of the most important principles of Church unity and polity, made these diverse classes of fellow-workers regard their differences as comparatively unimportant, and disposed them at first to co-operate in the onset against their common enemy, postponing for future settlement the question where the work should stop. The course of the continental reformers, strengthening one party in its desire to remodel the Church of Christ in accordance with its own views of fitness, and warning the other of the tendency of these views to results which it dreaded, perhaps rather from right instinct than from intelligent perception of their real dangerousness, brought about an open disruption, before the close of the sixteenth century.

Bilson, Bancroft, Hooker, Field, and a host of inferior men, then entered upon the serious study and development of the nature and constitution of the Church. Even they lacked many of the most important materials for their work, some of the earliest remains of Ecclesiastical antiquity being at that time undiscovered, and very much then remaining to be done for the settlement of the true value of a multitude of writings ascribed, some truly, and many falsely, to the primitive ages of the Church. Hardly more advancement has been made in mathematical and natural science, since the sixteenth century, than in the science of ecclesiastical antiquity. A student of divinity sets out now for the investigation of the question how the Gospel of Salvation has been handed down from Christ and His Apostles, furnished with established data at which the learned labor of a life-time could not then arrive. Nevertheless, the indefatigable toil of the worthies who adorned the English Church in the reigns of Elizabeth and James accomplished much, in the development of all the essential features of Catholicity, and their vindication as exhibited in the Apostolic ministry, the primitive liturgy, and the reformed discipline and worship of their own branch of the holy Catholic and Apostolic Church.

But in one respect, their labor was too late. Had it been possible that it should have accomplished its results a half century earlier, the men who then formed the party in the Church whence the Puritans afterward drew their origin might have been kept in a better mind, and scholars such as Whitaker, Chaderton, Rainolds and their fellows, trained in a safer school than that which cooled their affection for their mother Church, and prepared them to misapply their great learning and prodigious industry in support of a system unscriptural, unprimitive, and because defective and incomplete, unsafe.

Another question, too, had been started in that half century, and mixed up with that of the constitution of the Church. Calvin's mis-spent ingenuity had framed and polished the brilliant scheme of doctrine by which he captivated the intellect of so large a proportion of his cotemporaries and successors. Taught by him to consider the election of the individual believer as the immediate end of the divine counsels, those who had before been indisposed to acknowledge the true relation between the members and the Body, derived from the dogma of unconditional personal election and predestination, a new argument for their preference of the individualizing scheme; and although their master was too good a textuary to give entirely and consistently into the device, the school soon perfected the figment of an invisible, unreal, indeterminable something, on which to bestow the name, and to which to confine the privileges, asserted in the Word of God, and always till then held in the Church of God, as belonging to the one visible Body of Christ.

Many of those in England who held this dogma, consistently undervaluing the privilege and duty of preserving Church unity, wandered from the communion of their mother Church, in pursuit of their own devices for carrying out the Reformation which they considered as imperfectly accomplished in her. But more, sympathizing with them on this last point, and embracing the same theory, yet differed as to practice, and preferred to attempt an indoctrination of the Church itself and gradual accomplishment of a change conformable to their notions. With these began the struggle, to which we owe among others the immortal work of Hooker. A remarkable degree of sameness has characterized its successive revivals, from age to age, down to our own days. Of foreign origin, a party within the Church, more or less numerous in proportion to the decay of vital energy in the whole body, has in every case, while loudly professing attachment to the Church, aimed a suicidal blow at its very life by denying its divine constitution and authority, discrediting its testimony, and undervaluing its privileges. Sympathizing in fundamentals with the sects who have left the Church, it has retained its place within the body, on grounds of mere expediency, and sensible of the incongruity of its position, has ever manifested a hankering after reunion with those from whom it was aware that on its own principles it could show no sufficient cause of separation. In less than three quarters of a century from its rise, the Puritan party effected the temporary overthrow of the institutions and polity of which like a canker it had eaten out the strength. The sad exhibition of its own working led to their restoration within the term of a single generation; but in a state far from healthy, and under circumstances adverse to their effective development.

Back to those days we trace our history; and while some of the provinces became the refuge of discomfited Puritanism, others received the Church, as a sickly offset from a body itself diseased and crippled by past reverses. The influence of those reverses, it is fairly presumable, is to be traced in the imperfect form in which the Church was suffered to extend itself in these transatlantic regions. Andrews and Overal and Laud would hardly have suffered the severed feet and hands to go forth as bearers of the glad tidings of great joy to new-peopled lands. Sheldon and Ken and Sancroft had unhappy employment enough at home to call off their attention from the growing needs of another hemisphere.

The eighteenth century witnessed a new development of the individualizing scheme, no longer in combination with the high Predestinarian views, but now with the antagonist tendencies of rationalizing Pelagianism and Arianism. The Hanoverian Succession, for political reasons, brought the leading maintainers of the new notions into power, as William of Orange had found it necessary to do by the latitudinarians of the preceding century. Tillotson and the school he represented had *undervalued* all that is divine, as in the doctrine, so in the constitution of the Church; it remained for Hoadley and his partisans to *discard* it, and see in the Church a convenient engine of the state, in her ministers useful agents of police, in her sacraments imposing ceremonies, in her doctrines a republished religion of nature clothed in oriental metaphor and allegory.

In two ways, the prevalence of that wretched system in our mother Church in the last century, has affected us. Of course, the clergy who came here to minister were more or less infested with it, although a merciful Providence diminished that evil, by making the predominance of such views at home the cause of the expatriation of many faithful adherents of a better school, whose zeal and patient industry have left yet fragrant memories in several of our older dioceses. These, however, mostly found their way to the Northern States, in the employ of the Venerable Society for the Propagation of the Gospel. The provinces in which the Church was by law established, felt most severely the decline in doctrinal purity and general holiness in the parent body. Set out of the reach of discipline, even in the imperfect form of its administration in England; poorly furnished, in most instances, with theological attainments; with few incentives to rise higher than their teachers; the clergy in Maryland and Virginia sunk faster even than their brethren at home into what we have sometimes heard called "cold dead orthodoxy" with more bitterness than truth, for though "cold" and "dead" enough, it was very far indeed from being "orthodox." Often, as I hear and read authentic evidence of the character of a large proportion of the clergy in the Province of Maryland two generations since, I am struck with wonder that God spared a Church so universally corrupt, and did not utterly remove its candlestick out of his place. Surely, the existence of this diocese, as such, is a monument of mercy, and a signal proof how, under that mercy, the fire of spiritual life may be kept smouldering even under the ashes of almost extinct profession, by our pure and primitive Liturgy, and re-enkindled in fresh heat and brightness by the instrumentality of the Lord's own means in the Episcopacy.

But another indirect evil influence of Hoadley and his school in England and the colonies, was felt in the inroads of Methodism, the reaction from it. The founder of this sect, it has been clearly proved, never contemplated the schism of which it is now guilty, and began his efforts in the purest motives, and with views and principles theoretically correct. On the constitution of the Church, its ministry and its sacraments, his expressed opinions were sound and clear; yet one unhappy inconsistency after another led him on to become first the leader of a party, then the founder of what he termed a "connexion" or organized society within and yet independent of the Church, and at last the self-instituted head of a false Church, violating every principle which he had solemnly asserted and strenuously maintained. In Maryland, Methodism, in the pseudo-episcopal form its founder chose to give it in this country, found a kindly soil. On the ruins of a neglected Church it throve and spread; and far be it from me to say that in its generation it did not do good. But to do that good, evil had been done; and the seeds of evil take root deeper in our kind, and spring up more vigorously, and bring forth fruit in more abundance than those of good. Contempt of the Constitution of the Church, and neglect of the ordinances of God's appointment, are rife wherever Methodism has spread; and in proportion as its influence has been brought into contact with the Church in Maryland, she has suffered from it, in the loss of the consciousness of her own strength and vantage ground. Hundreds of families in the diocese, to my knowledge, have connected themselves with the Methodists, in the first place, on account of utter destitution of the ordinances in the Church. Soon taught to view the authority for their administration as a matter of little importance, they have finally learned to regard the exclusive claims to its possession which the Church is bound to make, as uncharitable bigotry, and in too many instances to cherish feelings of bitterness and rancor towards those who put it forth, however mildly and unobtrusively.

But to this, as to every other class of professing Christians separate from us, I should certainly not allude on this occasion, did I not conceive it necessary for the explanation of our own internal state. Indirectly, by tending to produce averseness to incur the charge of bigotry, and the odium of those with whom we would glady reciprocate kind offices as Christian brethren, the false views of the Church, ministry, and sacraments that prevail around us, operate on our own, to lower and unsettle them. Directly, the causes in which Methodism originated have been at work in times past among ourselves, to drive warm-hearted, earnest, energetic men to the extreme which they considered most remote from the rotten formality and lifeless unspirituality of which they witnessed the miserable prevalence. It was not unnatural, surrounded as they were by the sects which draw their origin from the Puritan dissensions in the Church, and themselves exposed to the action of the same influences which have fostered those dissensions down to this very day, that such spiritually minded, zealous men should look, instead of the direction truly antagonist to the evils from which they shrunk, in that of the individualizing system, and abandoning the notion of communion with Christ by membership in a visible Body so evidently imperfect in its organization, and corrupt in its administration, as they saw it, seek by direct individual access to their Redeemer to gain spiritual nourishment for themselves, and lead others to its source in Him on the same principle. This effort to escape from a seemingly dead form may have been variously modified, in its direction, by the doctrinal systems for which preferences were entertained. One conversant with Calvinistic writers would naturally fall into their views of the invisibility of the Church, the commission of the ministry and the nature and uses of the ordinances. Another, with Arminian tendencies, would adopt the Methodist scheme, of making practical results and individual experiences the exclusive aim. Both, equally, might honestly believe themselves to be returning to Scriptural simplicity of faith, by discarding what they conceived to be the deadening clogs of human superadditions.

It is but too certain that much of the life that was discoverable in our branch of the Church at its first complete organization after the Revolution, existed in one or other of these forms. Many knew of earnest and faithful preaching of the Gospel only as the development of a puritanical or a methodistical tendency, alien to the Church as such, and in struggle with the Church theory and practice for existence. The formularies of the Church, they could not fail to perceive, harmonized with the kind of teaching for which they thirsted, but they were at no pains to examine how, or discover the link by which the two had once been united, and might again be brought into happy union. Of the nature of the Church itself, they knew almost literally nothing. They had never seen it in its full organization and efficiency. They had heard of it only as established in Great Britain, part and parcel of the law of the land. Its commission, deducible in direct succession from Him whom the Father sent to found it, had never been presented for their acknowledgment. They recognized it not as the witness and keeper of holy writ, the preacher of the Gospel, the conveyer of spiritual life and nourishment, the sealer of the promises. For these blessings they had been suffered, and compelled almost, to look elsewhere; and it was not strange that they should have come to regard them as perfectly distinct and separable from the source with which, in their experience, they had never been connected.

Of such Churchmen, if Churchmen they may be rightfully called who know not *the Church* as such, some were retained in its communion by hereditary predilection, some by sincere attachment to its Liturgy and worship, and some by a conviction that its forms of government and discipline are the most expedient. These diverse grounds of adherence were not incompatible with subjection to the influences I have been describing, and many holding theories utterly incompatible with the claims of the Catholic Church in England and this country, worshipped with sincere devotion at her altars, ardently desired her continuation and extension, shared her counsels, and faithfully labored in her establishment and support.

Were there no disturbing influences from without, the existence of such members within the Church, even in large number, could hardly be productive of serious evil. The negative principles could, at most, but temporarily neutralize and retard the positive tendencies of the Church itself, and must gradually dwindle into insignificance and, ultimately, non-existence.

But extraneous influences have had a twofold operation on this portion of the Church. On the one hand, the hostile attacks of surrounding sects have driven the members of the Church, and especially her clergy, to much more thorough investigation and distinct presentation of her claims than they would otherwise have been likely to make. This, while it has contributed greatly to the extension of her pale, and has brought many of her children to an acknowledgment of principles of which they might else have remained in ignorance, has also afforded occasion of dissatisfaction and alarm in others, still in error on those points and jealous for the spirituality and purity which they erroneously suppose to be endangered. On the other hand, the clamor of surrounding denominations of Christians against what they term the arrogance and bigotry of the Church in appropriating to itself pretensions which they claim to share, or which they deny, has kept up misapprehensions on the subject within the Church itself, and perpetuated fears, for which there never was occasion, as to the tendency of those pretensions to spiritual pride and tyranny, and doctrinal unsoundness.

I was not ignorant, when I came among you, that the influences I have been now describing, perhaps with tedious minuteness, had been operative in the past dissensions of the diocese. I knew that principles were involved in those discussions, of more moment, perhaps, than many engaged in them were thoroughly aware. I did not deceive myself by the supposition that the strange unanimity with which your choice had rested on one so little worthy of it, was to be regarded as indicative of a corresponding unanimity on the grave questions which have more or less divided opinions in the Church for three hundred years. Still less did I flatter myself with the hope of being able at once or speedily to effect a unanimity which I did not conceive to exist. But I did expect that those who, knowing my principles, so often and in so many forms made public, thought fit to call me to their oversight, would bear with the continued maintenance and inculcation of those principles, and strengthen my hands in carrying them out in the administration of the charge committed to me. I did expect to have opportunity, by their frequent exhibition in a true light and in their due bearings on other principles with which they have been most unfairly placed in contrast, to remove prejudices which I believe to be honestly entertained on grounds deserving of respect. In neither of these expectations have I been disappointed. The cordial welcome with which I came among you has been consistently maintained to this very hour; and the uncompromising presentation of views of the Church, its ministry and ordinances, which I believe to be of momentous importance to the truth of God and the salvation of sinful man, has been received (with hardly an exception) with respectful and kind attention. In the extent to which those views have found acceptance, my most sanguine hopes have been outrun.

A change, meanwhile, of no inconsiderable moment, has been coming over the prospects and affecting the position of the Church, throughout this country. Three years ago, when you called me hither, there seemed to be some ground for uneasiness lest the favoring breath of popular applause should do us injury. All things appeared to be conspiring to abet the accelerating growth and enhance the generally high reputation of the Church. All around us gave us the suffrage which pointed out Themistocles as first among the generals of Greece. Longing eyes were directed from every quarter toward the quiet haven of our peace. It became notorious that the thoughtful, the intelligent, the educated, the refined, were flocking from all directions into the Church, swelling her influence vastly more than in proportion to her numerical increase. Not a few of us trembled as we took note of these things, lest they should be found to lead to our forsaking God, or prove to be indications of His forsaking us. We seemed to be in danger of the wo denounced against those of whom all speak well.

The happy issue of our General Convention in 1841, setting, as it did, the seal to our internal quiet, seemed—why, in a charitable spirit, it is hard to assign a reason—to give the signal for a general storm of opposition from without. Since then, no method of attack upon us has been left untried, and there is almost no denomination bearing the Christian name that has not, at one time or other, and some unintermittingly, borne part in the assault. The most absurd misrepresentations and calumnies have found currency. The most uncharitable misconstructions have been made. The most unreasonable demands have been urged with a vehemence and importunity that in a less grave matter would seem ludicrous.

For all this, it has been well remarked, we have great reason to be thankful. In the first place, it is trying our patience, and endured in a right spirit, will produce the perfect work of patience, that we may be perfect and entire, wanting nothing. It tends to make us circumspect and watchful. It may conduce to increase our diligence and zeal. It will wean us from the vanity of seeking man's applause, and keep us humble before our God. In the next place, it is binding us together in increased compactness of united sentiment and action. Pressure from without, in all directions, is concentrating us, and increasing our momentum in our appointed course. Never has the Church presented such a solid phalanx to those who set themselves in hostile array against her. Thanks to their assaults, our ranks are daily serrying, and our differences closing up.

Every consideration concurs in the enforcement of the obvious duty of carrying on that process. We owe it to ourselves, to the truth and grace with which we are entrusted, to God who hath given them us in trust. No ordinary degree of responsibility is assumed by him who, in the present posture of the Church, moots matter of dissension among her sons, or lends assistance, willingly or unwillingly, to her assailants. He will have to answer at the last account, not only for the mischief he may himself have done, but for the much larger amount he may have given others occasion or opportunity to do.

In this way, I hold it no light misdemeanor to aid in the miserable artifice of stigmatizing by a nickname of modern origin, principles fundamental to the Church, coeval with her existence, and in every age maintained by her worthiest pillars and brightest ornaments. The divine commission of the ministry, in apostolical succession, as the authorized dispenser of justifying and sanctifying grace in the sacraments of regeneration, and of the communion of the Body and Blood of Christ, has been the uninterrupted doctrine of the Church, since she received it in and with the Scriptures, down to the present day. Since the Reformation, from Cranmer and Ridley to Jones of Nayland, all the time-honored names of our mother Church in England, are associated with its maintenance. Of our own short catalogue of worthies gone to rest, Seabury and Hobart and Ravenscroft and both the Moores stand conspicuous among those whom the archers have sorely grieved, and shot at, and hated, because they refused to turn aside from the old paths in which the fathers walked, by giving up this doctrine; and now, shall we, their sons, be recreant enough to join in a clamor from Geneva, (that twice dead, fruitless tree, first smitten with the blight of schism, and now with the blast of soul-destroying heresy,) against the same doctrine, as falsely designated by the name of a godly and learned man who has distinguished himself among its propugners in the evil times on which we have fallen? The excellent Beveridge may teach us to what to attribute the zealous unanimity with which the most discordant religious factions combine to desseminate by thousands throughout the land insidious attacks upon the doctrine of the Church under the name of Puseyism. "This," says he, "I verily believe, is the great reason why the devil hath such a spite at our Church, still stirring up adversaries of all sorts against it, Papists on the one hand, and sectaries on the other, and all, if possible, to destroy it; *even because* the Spirit, which is ministered in it, is so contrary to his nature, and so destructive of his kingdom, that he can never expect to domineer and tyrannize over the people of the land, so long as such a Church is settled among them, and they continue firm to it. And therefore seeing he cannot, by all his secret plots and contrivances, totally overthrow it, he still uses the utmost of his skill and power to draw as many as he can from its communion, and to make them schismatics; that so, being separated from the Body, they may not partake of the Spirit that is in it, nor by consequence receive any benefit from this promise of our blessed Saviour to the governors of the Catholic and Apostolic Church in all ages. 'Lo, I am with you always, to the end of the world.'" "But if He be with us, we need not fear what flesh can do against us; so that we may lay it down as a most certain truth, that our Church can never be destroyed but by itself. For if we do not first fail of performing our duty unto Him, be sure Christ will never fail of performing His promise unto us. But how proud, how malicious soever our adversaries may be, and whatsoever designs they may carry on against us, He that sitteth in the heavens will laugh them to scorn, our Lord will have them in derision: He will abate their pride, assuage their malice, or else confound their devices, so as to make them fall themselves into the same pit that they dig for others. And notwithstanding all their endeavors to the contrary, He will settle our Church upon such foundations, that the gates of hell shall never be able to prevail against it. Neither will He only continue His Church to us, but also His Spirit to our Church, so as always to perform His promise, 'Lo, I am with you always, even to the end of the world.'"[*] Almost two hundred years have rolled around since those words of pious boldness were first spoken, and both in England and in this country, the Church has passed through conjunctures as trying as that which called them forth; but blessed be His Name in Whom the promises are made to us Yea and Amen! the anticipations of His servant have still been increasingly fulfilled, and assault and obloquy have but rooted the more deep and fast the living Vine of the Lord's planting.

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[*] Sermons on the Church, p. 28, 36.

(*To be continued.*)

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